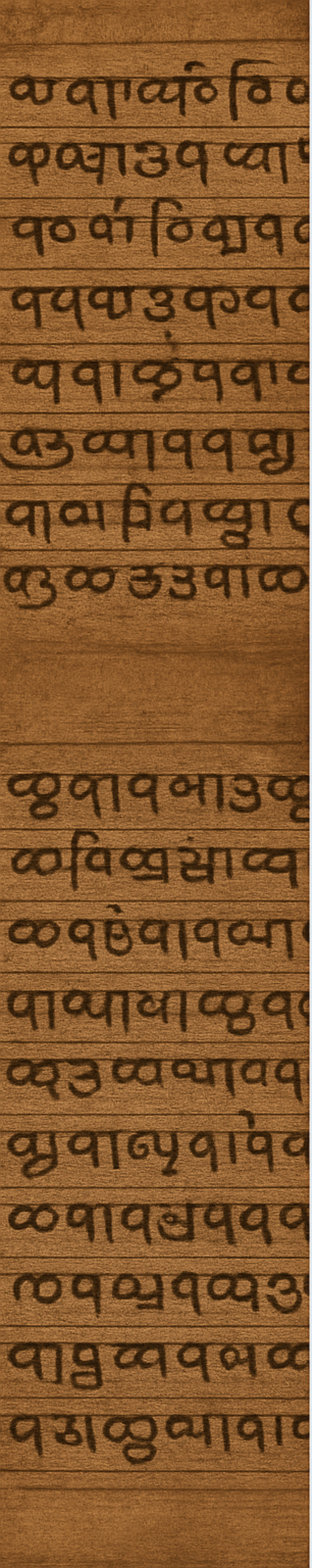

BUDDHIST PSYCHOLOGY & PHILOSOPHY

FOR MODERN MINDS

(ABHIDHAMMA AWAKENED)

Volume 5 –
Kathávatthu:
Thinking Clearly in
Disagreement

By
Bhikkhu Indasoma
Siridantamahapalaka

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Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)

This series translates classical Abhidhamma into teachable methods for modern classrooms. Each volume blends precise doctrine with practical drills, high-contrast plates, and fixed assessment packs so learners can test, correct, and reuse what they learn. Vol. 5 trains “debate hygiene” and bounded conclusions; it also bridges forward to Vol. 6 (pair-testing) and Vol. 7 (conditionality).

Buddhist Psychology & Philosophy for Modern Minds

Volume 5— Kathāvatthu: Thinking Clearly in Disagreement

By ***Bhikkhu Indasoma Siridantamahapalaka***

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ နဿန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊

ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမသ္မာ ပုညကမ္မသ္မာ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝုဋ္ဌန္တု၊ သမ္မာ သမ္ဗဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမသ္သာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhāraham anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author
The office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆामိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မသ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဘာဒေတုံ ပဋ္ဌိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝုပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တ ဣဓ သုစိဏ္ဏာ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပဂဇ္ဇေယ္ယ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဗာဇမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိပ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာပဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

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Volume 5— Kathāvatthu: Thinking Clearly in Disagreement

By

Bhikkhu Indasoma Siridantamahapalaka

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Dedication

For the teachers who keep terms clean, and for students who prefer clarity to victory.

— Bhikkhu Indasoma Siridantamahapalaka

Acknowledgments

Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

House Style & How to Use This Book

- ***Two rails, one discipline.** Speak conventionally (paññatti) when coordinating; test claims on the **ultimate** rail (paramattha). Keep them distinct.*

- ***Lawful sequences.** Do not skip functional steps. Example: phassa → vedanā → only then consider leaning/craving.*

- ***Door before meaning.** Sense-door first, mind-door for meanings; keep the handoff explicit.*

- ***Plates.** Each chapter begins with a diagram hook and ends with a complete assessment pack for immediate classroom deployment.*

- ***Forward links.** Vol. 6 trains Yamaka-style pair checks ("Is X always Y? Is not-X not-Y?"). Vol. 7 trains Paṭṭhāna conditions so you can show precisely how this makes that happen.*

What This Volume Trains

***Aim:** debate hygiene through a six-move method: state, define, fix lens, trace conditions, test edges, conclude with a bounded, teachable line.*

***Outcome:** a classroom that can investigate claims precisely, calmly, and productively, turning conclusions into reusable "teach boxes."*

Abbreviations & Conventions

- ***CMA*** *— A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi)*
- ***DO*** *— Dependent Origination*
- ***KV*** *— Kathāvatthu*
- ***Paṭṭhāna*** *— Treatise on the 24 conditional relations (e.g., hetu, ārammaṇa, adhipati, anantara, upanissaya).*
- ***Pāli*** *terms appear in italics with diacritics.*
- ***Icons & plates*** *follow series specs noted in the Imprint.*

Reader's Guide

1. ***Start with Orientation + Diagram Hook*** *in each chapter to lock a lawful vantage.*
2. ***Run the workflow****: define terms at paramattha, place lens (khandha/āyatana/dhātu), check conditions, then conclude modestly.*
3. ***Use the assessment pack*** *immediately after teaching; answer keys follow for fast feedback.*

About the Author

Bhikkhu Indasoma Siridantamahapalaka *writes and teaches Abhidhamma for contemporary learners, building plate-driven classrooms that keep rails distinct, links lawful, and conclusions bounded. His work emphasizes present-moment observables and careful use of terms so practice stays clean and teachable.*

A Note to Teachers

- *Project or print plates at full size; keep labels outside and use only one overlay per plate.*
- *When students make broad claims (always/never), deploy a quick* ***pair-check*** *and add one named* ***condition*** *before accepting any conclusion.*

Gratitude

To the communities of practice who prefer careful seeing to quick agreement. May these pages help reduce heat and increase clarity.

Introduction to the Volume

This book trains "What met what, and what knew it?" as a fast, impersonal read of experience. You'll practice legal vs. illegal pairings, speed-label triads, and safe handoffs toward phassa and vedanā using daily-life episodes (notifications, commute, meetings, family chat). The pedagogical spine: move from "many ways to analyze" (Vol. 2) to one dependable grammar (the triad), then bridge to designation in Vol. 4 without smuggling in self-view.

How to Use This Book (Learners)

How to Use This Book

Two complementary tracks are available throughout the volume:

1. ***Reading Track** builds concept → framework → field use.*

2. ***Practice Track** installs habits and measures progress with micro-logs, quick quizzes, and scenario drills. A front-loaded "How this volume fits" map and chapter anatomy help both learners and teachers.*

***Classroom-ready assets.** Global Figure and Table lists specify legality grids, door feature cards, handoff patterns, and emotion sequence libraries, with deployment notes and teacher tips for rapid remediation.*

Relationship to Other Volumes

- ***From Vol. 2 → Vol. 3:** Shift from multiple analytic lenses to a single fast grammar: the triad.*

- ***Toward Vol. 4:** Having stabilized triads at the level of dhātu, learners can responsibly use "person" as mere designation without importing attavāda.*

May your dhātu reads illuminate the path.

Preface

This volume exists because classrooms and communities keep tripping over the same landmines: vague terms, mixed lenses, moral heat standing in for method. Kathāvatthu is the Theravāda tradition's reminder that disagreement can be a tool for clarity when we insist on definitions, lawful sequences, and bounded conclusions. Here we translate that classical rigor into repeatable classroom moves, high-contrast plates, and short drills that anyone can run.

The series method is simple but strict. We speak on two rails: coordination and compassion on the conventional rail (paññatti), truth-testing on the ultimate rail (paramattha). We choose a lens before we argue: khandha when aggregates matter, āyatana when door–object legality matters, dhātu when the door/object/knowing triads matter. We keep minimal order visible (at least phassa → vedanā → taṇhā), and we name conditions from Paṭṭhāna when "this leads to that" needs showing rather than asserting. Then we finish modestly, with scope and limits.

What this book is:

- *A debate-hygiene manual for Abhidhamma classrooms and research groups.*
- *A set of plates (A4 landscape, PNG at 300 dpi, labels outside, one overlay; Pāli in italics) that enforce the workflow visually.*
- *A practice kit: every chapter ends with a fixed assessment pack so learning turns into skill.*

What this book is not:

- *A catalogue of triumphs over opponents.*
- *A license to psychologize people on the conventional rail while claiming ultimate certainty.*

How to use this volume:

1. *Begin each chapter with the Orientation and Diagram Hook; don't skip the lens declaration.*
2. *Run the drills in short bursts. Keep the rails split in speech and on paper.*
3. *Close with a bounded statement your students could reuse tomorrow.*

Series arc:

- *Vol. 5 (this book) builds your debate hygiene.*
- *Vol. 6 (Yamaka) tightens definitions by testing both directions.*
- *Vol. 7 (Paṭṭhāna) teaches you to name the forces that make episodes move.*

Gratitude. This manuscript was pressure-tested in real classrooms that value cool heads and precise language. Thanks to teachers who kept asking for cleaner plates and to students who refused to accept "always/never" when "given these conditions" was the honest answer.

Sources guiding our house style and doctrinal guardrails include: Bhikkhu Bodhi's A Comprehensive Manual of Abhidhamma (for definitions and lawful sequences), Dr. Nandamālabhivaṃsa's Fundamental Abhidhamma (for accessible lenses and examples), and Dr. Silānanda's Handbook of Abhidhamma (for consistent terminology). (Source: A-Comprehensive-Manual-of-Abhidhamma.pdf; Dr-Nandamalabhivamsa-FundamentalAbhidhamma.pdf; Dr-Silananda-Bhivamsa-Handbook-of-Abhidhamma-Vol1.pdf)

May these pages help you trade heat for light, and opinion for method.

With metta,

Sao Dhammasami

The Abhidhamma Awakened Collective

Access to Teaching Aids

A master QR links you to downloadable prompt cards, legality grids, and classroom overlays. Keep it handy for drills and assessments. The Global Figures and Tables lists in this volume align one-to-one with those downloads for easy lesson planning.

Dedication

To the lineage that kept analysis honest and practice humane; and to learners who prefer lawful seeing over flattering stories.

Epigraph

“Yo dhammaṃ passati, so Tathāgataṃ passati.”
“One who sees the Dhamma sees the Tathāgata.”
— SN 22.87

“Dhammo sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhi.”
“The Dhamma is visible here-and-now, timeless, inviting inspection, leading onward, to be known individually by the wise.”
— Standard formula of the Dhamma-qualities (e.g., AN 11)

Safety & Scope

This is an educational text on Buddhist analysis and practice. It is not a medical or psychological treatment manual. If your practice brings up distress, consult a qualified teacher or clinician.

Production Notes

Plates comply with house SOP: A4 at 300 dpi, labels outside, single overlay, high contrast. Use the legality matrix before emotion drills; script first 5–10 seconds when training anger, worry, or excitement; keep emergency interrupt one-liners visible.

Series Map (One-Page Cue)

- ***Vol. 1 Dhammasaṅgaṇī:*** *enumerate phenomena*
- ***Vol. 2 Vibhaṅga:*** *analyze by method*
- ***Vol. 3 Dhātukathā:*** *read as triads (this volume)*
- ***Vol. 4 Puggalapaññatti:*** *safe designation after triad literacy*

Abstract

Volume 5 — Kathāvatthu: Thinking Clearly in Disagreement *equips readers to convert disagreement into disciplined inquiry using Abhidhamma tools. The volume operationalizes five moves: (1) state the claim, (2) define terms on the ultimate rail (paramattha) while reserving coordination for the conventional rail (paññatti), (3) fix the analytical lens (khandha, āyatana, dhātu), (4) name the relevant conditional relations from Paṭṭhāna (e.g., ārammaṇa, anantara/samanantara, āsevana, adhipati, upanissaya), and (5) conclude with a bounded statement specifying scope, conditions, and edge cases. Each chapter begins with an Orientation and a Diagram Hook and ends with a fixed assessment pack (10 True/False, 10 Fill-in, 10 Matching, plus label-the-diagram, 2 short answers, 1 scenario, 1 micro-log, and a 5-item quick quiz) with keys for immediate feedback. Visuals follow our classroom spec: A4 landscape plates, PNG @300 dpi (sRGB), labels outside, one overlay, Pāli in italics. The pedagogy emphasizes lawful minimal sequence (at least phassa → vedanā → taṇhā) and lens discipline to prevent equivocation and method-mixing. Positioned between definitional training (Yamaka, Vol. 6) and causal literacy (Paṭṭhāna, Vol. 7), this volume provides a reusable workflow for research seminars, teacher training, and contemplative practice groups that prefer clarity to victory.*

Keywords: *Abhidhamma; Kathāvatthu; debate hygiene; two truths; khandha; āyatana; dhātu; Paṭṭhāna; conditionality; bounded conclusions.*

Introduction to the Volume

Welcome to Vibhaṅga: Dissecting Reality, the second volume in the Abhidhamma Awakened series. If Volume 1 was the cartographer's chart—methodically enumerating the 89 (or 121) types of consciousness, the 52 mental factors, and the 28 material phenomena—Volume 2 invites you into the surgeon's chamber. Drawing from the Vibhaṅga ("Analysis" or "Dissection"), the second book of the Abhidhamma Piṭaka, we shift from naming the parts of experience to vivisecting them through multiple lenses. This is no mere intellectual exercise; it's a transformative practice that equips you to unravel the knots of dukkha in real time.

In an age of relentless digital pings and existential drift, the Abhidhamma's analytical method offers a refuge: a way to pause, probe, and pivot amid the mind's ceaseless arising and passing. Here, you'll master "lens-switching"—fluidly viewing a single moment (say, the sting of an email notification) through the khandhas (as clumping aggregates fueling craving), āyatanas (as sense doors hijacked by contact), and dhātus (as elemental fluxes beyond self). From these foundations, we extend the dissection to canonical pillars like the Four Noble Truths, the faculties, the path factors, satipaṭṭhāna, and dependent arising, weaving sutta wisdom into Abhidhamma precision.

Each chapter unfolds with a modern hook—a relatable scenario like Zoom-call overload or browser-tab temptation—followed by doctrinal core, guided practices, and rigorous assessments. Visual "plates" (diagrammatic tools) and tables serve as your workbench, while micro-logs invite personal integration. This volume isn't an endpoint; it's a bridge to deeper integration in Volumes 3 and beyond.

As the Buddha taught, reality is dissected not to fragment, but to reveal wholeness. May your study here awaken the surgeon within, wielding wisdom with grace.

Who This Book Is For

This volume speaks to those at the crossroads of ancient wisdom and modern turmoil:

- ***Meditators and Insight Practitioners**: If you're deepening vipassanā, seeking sharper tools to dissect moments of arising craving or aversion, these analytical lenses will refine your on-the-cushion and off-the-cushion practice.*
- ***Therapists and Mental Health Professionals**: Integrating mindfulness? Dissect client narratives through khandhas (ego-clumps) or āyatanas (relational triggers) to foster breakthroughs in anxiety, trauma, or relational patterns.*
- ***Philosophers and Curious Minds**: Grappling with questions of self, reality, and freedom? The Abhidhamma's dissection echoes quantum uncertainty and phenomenology, bridging Eastern insight with Western inquiry.*
- ***Educators and Study Groups**: Teachers of Dhamma or psychology will find ready-made drills, assessments, and visuals for classroom vitality.*

- ***Everyday Seekers****: If life's "traffic jams" of emotion leave you drained, this book offers practical phenomenology—reframing a coffee break as a dhātu triad or procrastination as a path-factor shortfall.*

No prior Abhidhamma knowledge is assumed beyond Volume 1, though newcomers may benefit from its enumerative foundations. All are welcome: the weary professional, the devoted parent, the restless student. If your mind hungers for clarity amid flux, this is your invitation.

How to Use This Book

Approach this volume as a living laboratory, not a linear read. Its structure mirrors the Vibhaṅga's method: orient, dissect, practice, reflect, integrate. Here's your guide:

1. ***Chapter Flow****: Begin with the "Orientation" (why it matters) and "Modern Hook" to ground in relevance. Dive into the "Doctrinal Core" for precise Abhidhamma exposition, tied to primary references (e.g., Vibhaṅga suttas). Use "Diagram Hooks" and plates to visualize—sketch them yourself for embodiment.*
2. ***Practice Drills****: Allocate 5–12 minutes daily for guided exercises (classroom or solo). These build "lens-switching" muscle: analyze a breath, a thought, a memory through khandha-āyatana-dhātu. Journal in "Micro-Logs" to track shifts.*
3. ***Assessments as Allies****: Treat the pack (True/False, Fill-in-the-Blanks, etc.) as iterative mirrors. Score yourself, then revisit weak spots. Short answers and scenarios bridge theory to life—e.g., dissect a "road-rage" moment.*
4. ***Visuals and Tables****: Print plates at 300 dpi for annotation. Tables (e.g., T V2.10 Triad vs. Aggregate) are debugging tools—reference during drills.*
5. ***Pacing****: Solo? One chapter weekly, with review in Ch. 12. Group? Pair discussions on scenarios; use Quick Quizzes as warm-ups.*
6. ***Integration****: End with "Takeaway Box" bullets. Cross-reference to Volume 1 for enumeration recall. For deeper dives, consult Primary References Teaching Text Book (trainer's appendix).*

Read actively: pause to apply. The Abhidhamma awakens through doing, not devouring. May your engagement yield fruit.

Scope of Volume 2

Volume 2 encompasses the Vibhaṅga's analytical core, dissecting reality through three primary lenses (khandha, āyatana, dhātu) and extending to key canonical frameworks. Spanning 12 chapters across 222 pages, it covers:

- ***Foundational Lenses (Ch. 1–5)****: Mastery of aggregates (five heaps), sense bases (twelve doors), and elements (eighteen triads), with drills for single-moment analysis.*
- ***Process Dissection (Ch. 6–7)****: Contact (phassa) and feeling (vedanā) as present-effect pivots, linking to craving's ignition.*

- ***Ethical and Meditative Factors (Ch. 8–10)**: Faculties (indriya), path factors (maggaṅga), and satipaṭṭhāna blocks, with behavioral counters to hindrances.*
- ***Causal Synthesis (Ch. 11)**: Dependent arising (paṭiccasamuppāda) preview, focusing links 3–7 in vibhaṅga style.*
- ***Culmination (Ch. 12)**: Review, error-fixing index, and readiness for Volume 3 (Dhātukathā).*

Global elements include 20+ figures/plates (diagrammatic tools), 25 tables (contrast grids, drill scripts), and consolidated answer keys. Pāli terms are italicized with English glosses; modern hooks tie to daily dukkha (e.g., app alerts, Zoom fatigue). Scope excludes full Vibhaṅga exegesis, focusing on applied psychology for awakening—preparing for elemental matrices in later volumes.

Pedagogy and Assessments

Our pedagogy embodies the Buddha's ehipassiko ("come and see")—inviting direct verification through layered engagement:

- ***Hook and Orient**: Each chapter opens with a "Modern Hook" (e.g., "Traffic Jam Triad Flash") and 3–6-line "Orientation" to spark relevance, countering Abhidhamma's reputation for aridity.*
- ***Doctrinal Core**: Precise, tied expositions from Vibhaṅga and suttas, with Primary References Teaching Text Book cross-links for authenticity.*
- ***Guided Practices**: 5–12 minute drills (classroom/solo) build skills progressively: isolation (one lens), switching (trio), application (scenarios). Emphasizes embodiment via breathwork, journaling, and paired shares.*
- ***Visual Scaffolding**: Custom plates (A4 PNGs, 300 dpi) as interactive tools—label, overlay, annotate. Tables (e.g., T V2.16 Bojjhaṅga Cues) as "quick fixes" for hindrances.*

Assessments form a balanced "gauntlet" for integration:

- ***Recall**: 10 True/False, 10 Fill-in-the-Blanks (word banks provided), 10 Matching.*
- ***Application**: Label-the-Diagram (1–2), 2 Short Answers, 1 Scenario Case.*
- ***Reflection**: 1 Micro-Log (60–90s/200 words), Quick Quiz (5 multiple-choice).*
- ***Synthesis**: Takeaway Box (1–3 bullets).*

Keys follow immediately, with rubrics prioritizing depth (e.g., "Shows lens-switch fluidity?"). Not tests, but mirrors—encouraging iteration. For trainers: Appendix with error-index and readiness checklists. This fosters not rote knowledge, but lived wisdom.

Relationship to Later Volumes

Where Vol. 5 leaves you.

By the end of this volume you can run a six-move workflow: state the claim, define terms on the paramattha rail, fix the lens (khandha/āyatana/dhātu), name at least one relevant Paṭṭhāna condition, test edges, and conclude with a bounded, reusable line. This is the "debate hygiene" foundation that the next books tighten and power up.

Vol. 6 — Yamaka: The Book of Pairs

What it adds. *Pair-testing ("Is X always Y? Is not-X not-Y?") locks definitions from both directions and catches scope creep before it spreads. In your own bridge chapter you already frame Yamaka as the tool for "tight scope checks."*

Why it matters after Vol. 5. *Our cautious, bounded conclusions improve when they survive a pair test. Yamaka's chapters (e.g., Citta-yamaka) probe categories down to moment analysis; this sharpens boundary sense built here in Vol. 5.*

Typical hand-off from this book.

- *Take a Vol. 5 claim like "All pleasant feeling becomes craving," then immediately run the pair "pleasant→craving?" and "not-pleasant→not-craving?" to expose edge cases before naming any condition. Your bridge exercises already rehearse this move.*

Vol. 7 — Paṭṭhāna: Conditional Relations

What it adds. *Conditional literacy with the classic 24 modes explains "how this makes that happen" beyond slogans. You've marked Paṭṭhāna as the treatise on conditions and listed starter modes we use in class: hetu, ārammaṇa, adhipati, anantara, upanissaya, etc.*

Why it matters after Vol. 5. *Vol. 5 trained you to avoid inevitability claims and to name at least one condition in every conclusion. Vol. 7 deepens that habit into a full map of support, proximity/contiguity, repetition, predominance, and decisive support so your "bounded statement" includes the most load-bearing conditioner.*

Typical hand-off from this book.

- *After your pair-test, verify the verdict by tagging one mode, just as Plate V5.21 already instructs: "State → test with a Yamaka pair → verify with one Paṭṭhāna condition."*

Pedagogical spine across 5 → 6 → 7

1. ***Rails stay distinct.*** *Conventional speech for coordination; ultimate analysis for testing. This never changes as you move forward.*

2. ***Lens first, always.*** *Your forward volumes still assume you declare khandha/āyatana/dhātu before arguing.*

3. ***Minimal lawful order.*** *You keep teaching "contact → feeling → then assess any leaning," with conditions explaining when leaning intensifies.*

4. ***Bridge practice is built-in.*** *The Vol. 5 bridge chapter already schedules mini-colloquia that use all three: our 6-moves, a Yamaka pair, and one Paṭṭhāna check.*

How this connects to the practice-facing companions

Your source table links this methodological arc to the ariyasacca companions (Seeing Dukkha, Breaking Samudaya, Realizing Nirodha, Walking Magga) so conclusions carry ethical temperature and path-factor language cleanly. The same table also names Breaking the Wheel as the DO companion that supplies door/object examples and "exit" phrasing for cautious conclusions.

Classroom glue. *In those DO plates, you already coach lawful micro-links like "Bases → Contact: fields impinge" and "Feeling → Craving: lusts after the pleasant," which align with our Vol. 5 sequence discipline and become analyzable with Paṭṭhāna in Vol. 7.*

summary

- ***Vol. 5*** *gives the workflow and bounded-conclusion habit.*

- ***Vol. 6*** *stress-tests every definition with Yamaka pairs to prevent scope errors.*

- ***Vol. 7*** *names the forces that actually push episodes along, using the 24 Paṭṭhāna relations.*

Use Plate V5.21 as your recurring bridge: Claim → Pair Test → Condition Check. It's the through-line from dispute to teachable clarity in this volume and the next two.

Takeaway

Vol. 3 is the ***grammar*** *of lived episodes. Master the triad, and the rest of the series becomes a set of clean add-ons: how to* ***speak*** *about it (Vol. 4), how to* ***argue*** *it (Vol. 5), how to* ***test*** *it (Vol. 6), how it* ***conditions*** *(Vol. 7), how to* ***practice*** *it (Vol. 8), and how to* ***teach*** *it (Vol. 9).*

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— Bhikkhu Indasoma Siridantamahapalaka

The Author

DIGITAL ACCESS NOTE

To support learning and integration, this volume is accompanied by ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

Readers are encouraged to ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

Access Link:

https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6

Scan to Download:

"Scan here for Prompt Cards & Visual Aids — ready to download and print."

Volume 5 Syllabus — Kathāvatthu: Thinking Clearly in Disagreement

Series: *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

Role of Vol. 5. *This volume turns Abhidhamma literacy into* ***debate hygiene****: how to test claims, keep terms clean, and argue to clarity—not victory. We'll train a method-driven approach (claim → term audit → evidence chain → conditional analysis), so classroom disagreements become* ***doctrinal sharpening*** *rather than identity fights. House rules apply: A4 landscape plates (PNG @300 dpi, sRGB), labels outside, one overlay per plate, Pāli terms in italics. Each chapter ends with our fixed assessment pack (T/F 10, Fill-in 10, Matching 10, + label-the-diagram, 2 short answers, 1 scenario case, 1 micro-log, 5-item quick quiz) with answer keys.*

Kathāvatthu: Thinking Clearly in Disagreement

Ch. 1 — Why Disagree? The Aim of Kathāvatthu

Orientation (why this matters)

Real discussion isn't about winning—it's about ***seeing dhammas clearly****. Kathāvatthu trains disciplined questioning so views are purified and sloppy terms don't slip "self" back in through the side door. In our method, we (1) define terms at the level of* ***ultimates*** *(paramattha), (2) place the claim in the right frame (khandha/āyatana/dhātu), (3) trace* ***conditions****, then (4) conclude modestly. This mirrors the Abhidhamma's two rails:* ***conventional designations*** *(paññatti) for talk and* ***ultimate realities*** *(paramattha) for analysis—"consciousness, mental factors, matter, and Nibbāna." L15-L21 L28-L35*

Diagram Hook (what to draw/see; 1 caption)

Plate V5.1 — "Claim→Test Grid." *Caption: "Left rail = paramattha definition; top tabs = khandha/āyatana/dhātu; right rail = conditions check; bottom = cautious conclusion." (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay:* ***'If it can't be stated in ultimates, don't debate it.'****)*

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- ***Two rails, one discipline.*** *Abhidhamma distinguishes* ***conventional*** *(paññatti) and* ***ultimate*** *(paramattha): persons, teams, and objects-as-we-say are conceptual, while* ***dhammas*** *are the analysable ultimates. Use the second to* ***audit*** *the first.*

- ***Where conditions enter.*** *The Abhidhamma's grand synthesis in Paṭṭhāna presents* ***24 conditional relations*** *(root, object, proximity, conascence, etc.), welding phenomena into lawful processes—our debate backbone. L6-L15 L25-L34 L38-L41*

- ***Practical workflow.*** *The Sangaha arranges analysis first by* ***categories*** *(triads/dyads, requisites, etc.), then by* ***conditionality****—exactly the order we train: name it → place it → check conditions → conclude. L11-L18 L19-L39*

- ***Where Kathāvatthu sits.*** *It's one of the* ***seven Abhidhamma books*** *(PTS: Points of Controversy)—our model for careful points-testing with clean terms. L46-L49*

Modern hook — "Mindfulness is just relaxation."

Run the claim through the grid:

(1) ***Term audit (ultimate)****: "mindfulness" = sati, a beautiful mental factor (not a bodily relaxation state).*

(2) ***Lens****: is the claim about* ***aggregate*** *(feeling vs. perception vs. mental factor),* ***āyatana*** *(sense-base), or* ***dhātu*** *(element)?*

(3) ***Conditions****: what supports sati's arising (object condition, proximity, etc.)? L25-L34*

(4) ***Conclusion****: "Relaxation" (passaddhi/body-calm) can* ***co-occur*** *but is* ***not identical*** *to sati. (See our check tables below.)*

Practice Section (guided drills; 8–12 minutes)

1. ***Term-to-Ultimate (3 min).*** *Circle any word in a claim and rewrite it in* ***paramattha*** *terms (e.g., "mindfulness" → sati; "stress" → unpleasant vedanā + agitation factors). Keep one line of* ***conventional*** *wrapper only after the ultimate is clear. L15-L21*

2. ***Place the Claim (3–4 min).*** *Decide: khandha (which aggregate?), āyatana (which door/object?), or dhātu (which of 18 elements?) is primary for testing.*

3. ***Conditions Quick-Scan (2–3 min).*** *Name* ***2 of 24*** *conditions plausibly at work (e.g.,* ***object*** *and* ***proximity*** *conditions when a cue appears and attention follows). L25-L34*

4. ***Conclude Cautiously (1 min).*** *One-sentence, scope-limited conclusion ("Under these conditions, X holds; otherwise untested.").*

Narrative Section

A colleague says, "Mindfulness is just relaxation." In a hallway, that sounds benign; in doctrine, it's a ***category error****. Our job isn't to preach a counter-slogan but to* ***test*** *the claim. First, we clean the word "mindfulness." In the Abhidhamma, mindfulness is* ***ultimate****, a mental factor (sati) that* ***remembers the object non-reactively****, while "relaxation" describes* ***tranquillity*** *and* ***pleasant tone*** *in body and mind—sometimes present, sometimes not. The Abhidhamma's method demands that we* ***extract ultimates from concepts*** *before we argue. That is, we move from conventional talk (paññatti) to the* ***four ultimate realities*** *and see which ones are truly under discussion. L28-L35*

Next, we ***place*** *the claim: if the assertion concerns* ***how experience is met****, we might choose the* ***āyatana/dhātu*** *lens (door–object–knowing); if it concerns* ***what is present in the mind-stream****, we choose* ***khandha*** *or the* ***cetasika*** *roster. Disagreements often soften the moment we specify the* ***lens****. A marketing brochure may use "mindfulness" to mean "relaxed body and fewer racing thoughts." In our grid, those are* ***different ultimates****: bodily comfort (material phenomena & pleasant vedanā), and fewer unwholesome factors—neither of which* ***is*** *sati.*

Now we ***check conditions****. The Abhidhamma doesn't stop with listing components; it* ***welds*** *them into processes by* ***twenty-four relationships****. For example,* ***object condition****: a gentle tactile impression (warm mug) can support* ***pleasant tone****;* ***proximity condition****: steady attention moments can support continuity;* ***association condition****: certain beautiful factors* ***co-arise*** *with sati. This move—naming conditions—prevents the slide into essence-talk. The claim becomes, "Under object and proximity conditions X and Y, relaxation tends to co-occur with mindfulness." That's a* ***testable****, limited statement, not a slogan. L6-L15 L25-L34*

Finally, we ***conclude*** *with modesty. Abhidhamma's aim is coherence with* ***non-self and conditionality****—its analytical and synthetic methods meet here. We can disagree with kindness because we* ***trust the method****: name the ultimates, place the lens, check conditions, then say what follows* ***only*** *to that extent. L23-L31*

Teaching Breakdown (clean bullets)

- ***Method mantra:*** *Claim → Term audit (paramattha) → Lens (khandha/āyatana/dhātu) → Conditions (2–3 of 24) → Modest conclusion. L25-L34*

- ***Two-truth fluency:*** *Speak with paññatti;* ***test*** *with paramattha. L15-L26*

- ***Debate hygiene aim:*** *clarity of dhammas over victory; protect non-self and conditionality. L26-L31*

Modern Daily-Life Examples (3)

1. ***App pitch:*** *"Our 'mindful mode' is relaxation." → Audit: sati ≠ relaxation; Lens:* ***khandha*** *(cetasika vs. feeling); Conditions: object & proximity; Conclusion: "Relaxation may co-occur; not identical." L25-L34*

2. ***Classroom:*** *"Attention equals eye-contact." → Audit: attention (manasikāra, cetasika) vs.* ***visible-form*** *+* ***eye-viññāṇa****; Lens:* ***āyatana/dhātu****; Conditions:* ***object*** *(face) and* ***support****; Conclusion: eye-contact can fail to indicate attention.*

3. ***Wellness blog:*** *"Positive vibes cause success." → Audit: vague concept; Lens:* ***khandha*** *(mental factors) +* ***conditions*** *(decisive support vs. mere proximity). Conclusion: Specify factors or claim lacks testability. L28-L34*

Assessment Pack (counts fixed)

A) True/False (10)

1. *In Abhidhamma,* ***conventional*** *terms (paññatti) must be tested against* ***ultimate*** *realities (paramattha).* ***T****. L15-L26*

2. *The four ultimates are citta, cetasika, rūpa, and Nibbāna.* ***T****. L28-L35*

3. *Kathāvatthu is not part of the Abhidhamma.* ***F*** *(it is one of the seven). L46-L49*

4. *Conditional analysis in Abhidhamma uses 24 relations.* ***T****. L25-L34*

5. *If a claim can't be stated on ultimates, it's still fine to debate.* ***F*** *(method requires ultimative clarity).*

*6. The **object** condition is one of the Paṭṭhāna relations. **T**. L25-L31*

*7. "Team morale" is an ultimate reality. **F** (a concept needing audit). L15-L21*

*8. Analysis and conditionality together support non-self. **T**. L23-L31*

*9. The **lens** choice (khandha/āyatana/dhātu) is irrelevant to debate hygiene. **F**.*

*10. Relaxation and mindfulness name the same ultimate. **F**.*

B) Fill-in-the-Blanks (10) — Word bank: paramattha, paññatti, khandha, āyatana, dhātu, object condition, proximity condition, conascence condition, cautious conclusion, Paṭṭhāna

*1. Persons and "teams" belong to _____. → **paññatti**. L15-L21*

*2. Dhammas belong to _____. → **paramattha**. L28-L35*

*3. The 24 relations are explained in _____. → **Paṭṭhāna**. L38-L41*

*4. Door–object–consciousness is placed under __/ frames. → **āyatana/dhātu**.*

*5. Feeling/perception/volition are located in the _____ lens. → **khandha**.*

*6. The target that supports cognition is the _____. → **object condition**. L25-L31*

*7. Serial support between moments is the _____. → **proximity condition**. L25-L31*

*8. Co-arising linkage is the _____. → **conascence condition**. L27-L28*

*9. After testing, end with a _____ rather than a slogan. → **cautious conclusion**.*

*10. The four ultimates are grouped under the _____ analysis. → **paramattha**.*

C) Matching (10)

Match each step to its description.

Left

A. Term audit

B. Lens choice

C. Conditions check

D. Conclusion

E. Kathāvatthu role

F. Paṭṭhāna

G. Paññatti

H. Paramattha

I. Āyatana/dhātu

J. Khandha

Right

1. 24 relations tying events

2. Conceptual designation layer

3. Ultimate realities

4. Choose frame: door/object/knower

5. Aggregate frame

6. State in ultimates

7. Careful points-testing in canon

8. One-line, scope-limited result

9. Trace object/proximity/co-arising

10. *Start by replacing vague words*

Key: *A-10; B-4; C-9; D-8; E-7; F-1; G-2; H-3; I-4; J-5. (Anchors on F/G/H from CMA) L25-L34 L15-L26*

D) Label-the-Diagram (1)

*On **Plate V5.1**, take "Mindfulness is relaxation" and fill:*

- ***Ultimate definition:*** *sati (cetasika) vs.* ***relaxation*** *(tranquillity/pleasant vedanā).*

- ***Lens tab:*** *khandha.*

- ***Conditions toggles:*** *tick* ***object*** *and* ***proximity****; note how they might co-occur. L25-L31*

E) Short Answer (2)

1. *In 4–6 lines, explain how moving from paññatti to paramattha prevents equivocation in debate. Give one example. L15-L26*

2. *Name* ***two*** *Paṭṭhāna conditions relevant to the hallway claim above and explain how they* ***limit*** *what you can conclude. L25-L34*

F) Scenario Case (1)

Mini-colloquium. *You hear: "Compassion is just being soft."*
(a) ***Audit*** *the terms in paramattha; (b) choose* ***khandha*** *or* ***āyatana/dhātu*** *lens; (c) name* ***2–3*** *conditions that would make "soft talk" co-occur with compassion; (d) write a* ***cautious conclusion****.*

G) Micro-Log (1) — 60–90s template

"Claim: ____. Term audit (ultimate): ____. Lens: ____. Conditions named: ____, ____. Conclusion (1 sentence, scoped): ____."

H) Quick Quiz (5)

1. *Name the four ultimates. L28-L35*

2. *Which book lays out 24 relations? L38-L41*

3. *Which lens would you use to test 'door–object–knower' claims?*

4. *What comes before concluding?*

5. *Is Kathāvatthu inside or outside the Abhidhamma? L46-L49*

Takeaway Box (1–3 bullets)

- ***Method over slogans:*** *Claim → paramattha → lens → conditions → modest conclusion. L19-L39 L25-L34*

- ***Two rails:*** *Talk with paññatti, test with paramattha. L15-L26*

- ***Aim:*** *clarity of dhammas in line with non-self and conditionality. L23-L31*

Visuals & Data

Proposed Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

1. ***V5.1 Claim→Test Grid.*** *Fields: Claim; Ultimate definition; Lens tabs (khandha/āyatana/dhātu); Conditions toggles (24 list with 2–3 "lit"); Conclusion strip. Purpose: make the workflow visible.*

2. ***V5.2 Conditions Mini-Map.*** *Radial of 24 relations with icons for object/proximity/conascence/association. Purpose: quick recall of the Paṭṭhāna core. L25-L34*

3. ***V5.3 Two-Rails Panel.*** *Left (paramattha examples); Right (paññatti examples). Purpose: stop equivocation. L15-L26*

Proposed Tables

- ***T V5.1 Term Audit Cheatsheet.*** *Vague word → Ultimate(s) candidate → Lens hint → Typical conditions to check → Sample cautious conclusion.*

- ***T V5.2 Paṭṭhāna Quick-Pick.*** *Condition | Plain English | Typical classroom/office example. (object, proximity, conascence, association, decisive support…) L25-L34*

- ***T V5.3 Source Map.*** *Abhidhamma book | What it trains | How this chapter uses it (Categories → lens placement; Paṭṭhāna → conditions; Kathāvatthu → clean points-testing). L11-L18 L46-L49*

T V5.1 — Term Audit Cheatsheet

(Use when someone throws a fuzzy word in debate. Translate to paramattha, choose a lens, test conditions, state a cautious conclusion.)

Vague word/claim	***Ultimate(s) candidate (paramattha)***	***Lens hint (where to look)***	***Typical conditions to check***	***Sample cautious conclusion (clean phrasing)***
"Attachment"	*lobha (greed), upādāna (clinging), sometimes wholesome affection = mettā cetasika set*	*Start at vedanā → C2 risk; check grip*	*Object (ārammaṇa), decisive support (upanissaya), repetition (āsevana)*	*"Indicators favor clinging over kindness: pleasant tone, tightening, return-pull. Likely upādāna."*
"Motivation"	*chanda (wholesome desire), vs taṇhā (craving)*	*Is tone steady/bright or heated/urgent?*	*Predominance (adhipati by desire), proximity (anantara), repetition*	*"Pattern aligns with chanda, not taṇhā: steady aim, low heat, no compulsive return."*
"Intention"	*cetanā (volition)*	*Micro-build at the door; watch pre-lean*	*Conascence (sahajāta), association (sampayutta)*	*"Cetanā present with wholesome set; no signs of greed/ill will co-arising."*
"Energy"	*viriya (effort), sometimes uddhacca (restlessness)*	*Texture check: collected vs scattered*	*Faculty (indriya), path (magga), dissociation (vippayutta) from restlessness*	*"Looks like viriya under right view; not restlessness. Supports stable work."*
"Focus"	*samādhi (collectedness), manasikāra (attention)*	*Contact chain clean or sticky?*	*Proximity, repetition, jhāna condition (jhāna-paccaya) if formal*	*"Functional samādhi present; attention steady without craving spike."*

"Love/compassion"	*mettā/karuṇā wholesome set vs possessive lobha*	*Check ownership language*	*Root (hetu), association, decisive support by view*	*"Language and feel match mettā; low ownership markers; no possessive heat."*
"Habit/trigger"	*āsevana (repetition), upanissaya (decisive support)*	*Look for grooves and cues*	*Repetition, object, predominance*	*"Behavior cued by strong upanissaya plus āsevana; needs cue redesign."*
"Stress"	*dukkha-vedanā, dosa-mula arousal*	*Door→tone→lean; C2 risk high*	*Presence (atthi), object, decisive support*	*"Mostly unpleasant feeling with aversion lean; interception at C2 recommended."*
"Self-control"	*sati, paññā, saṃvara; reduction of taṇhā*	*Look for early tone-naming*	*Path (magga), faculty (indriya)*	*"Evidence of sati-led delay at feeling; reduced recruitment of craving."*
"Belief/view"	*diṭṭhi (view), adhimokkha (resolution)*	*Ownership and rigidity markers*	*Root (hetu), decisive support by view, mutuality (aññamaññā)*	*"Pattern reads as diṭṭhi-grip rather than open adhimokkha; proceed with term-cleaning."*

Notes: Use this table alongside vedanā-first reads per Mogok present-flow. (Sources: Breaking the Wheel, Parts I–IV; Comprehensive Manual of Abhidhamma, Paṭṭhāna overview; Mogok Mind & Feeling.)

T V5.2 — Paṭṭhāna Quick-Pick

(Rapid English gloss plus everyday example. Pick the smallest plausible conditioners first.)

Condition (Pāli)	***Plain English***	***Typical classroom/office example***
Ārammaṇa-paccaya	*Object support*	*A phone ping as object keeps the mind orbiting; the ping sustains the next thought.*
Anantara/Samanantara-paccaya	*Proximity/contiguity*	*One task thought hands the baton to the next email thought with no gap.*
Sahajāta-paccaya	*Conascence*	*In a flash of irritation, multiple mental factors arise together in the same moment.*
Sampayutta-paccaya	*Association*	*Attention, feeling, perception co-operate in one moment to read a message.*
Aññamaññ a-paccaya	*Mutuality*	*Decision and confidence strengthen each other while concluding a meeting.*
Nissaya-paccaya	*Support*	*A tidy desk supports easier attention during grading.*
Upanissaya-paccaya	*Decisive support*	*The looming deadline strongly tips the mind toward the task over scrolling.*
Adhipati-paccaya	*Predominance*	*A clear goal dominates the set and pulls effort into line for 25 minutes.*
Hetu-paccaya	*Root condition*	*Kindness emails flow easily when adosa roots are active; snark flows under dosa.*
Āsevana-paccaya	*Repetition*	*“Just one more check” becomes five because repetition strengthens the pattern.*

Kamma-paccaya	*Kamma as condition*	*Past choices to auto-open chat at login keep re-igniting the chat habit.*
Vipāka-paccaya	*Result as condition*	*A headache (result) conditions low tolerance during class setup.*
Indriya-paccaya	*Faculty condition*	*Strong mindfulness faculty steadies attention during a noisy corridor change.*
Jhāna-paccaya	*Absorption condition*	*Quiet, unified attention in reading makes distractions non-salient.*
Magga-paccaya	*Path factors as conditions*	*Right effort and mindfulness jointly prevent a reply-all mistake.*
Vippayutta-paccaya	*Dissociation*	*Body pressure sensation arises without greed in mind; not all co-occur.*
Atthi/Natthi-paccaya	*Presence/absence*	*Having coffee present affects alertness; no coffee affects sluggishness.*
Vigata/Avigata-paccaya	*Disappearance/non-disappearance*	*When the song stops, the ear-worm weakens; when it doesn't stop, it stays.*

Trainer cue: start with object, proximity, decisive support, repetition, predominance. Add roots if ethics/heat show. (Sources: Comprehensive Manual of Abhidhamma, Paṭṭhāna chapter; Dr. Silānanda, Handbook Vols. 1–3; Breaking the Wheel, Fig. "Two Methods Rail-Map.")

T V5.3 — Source Map

(Which book trains what, and how this chapter uses each stream.)

Abhidhamma book / internal text	***What it trains***	***How this chapter uses it***
Dhammasaṅgaṇī (Categories)	*Enumeration of dhammas; paramattha vocabulary*	*Drives "Term Audit" column to replace vague words with dhamma sets.*
Vibhaṅga (Analysis)	*Thematic dissecting of aggregates, bases, elements*	*Supplies lens placement when deciding which frame to read an episode in.*
Dhātukathā (Elements)	*Element-based sorting across doors*	*Offers "element language" to cool identity talk in conclusions.*
Puggalapaññatti (Persons)	*Conventional designations and safe usage*	*Informs clean phrasing of cautious conclusions without reifying "person."*
Kathāvatthu (Points of Controversy)	*Debate hygiene, two-way testing*	*Governs our audit workflow: define terms → test both directions → state bounded result.*
Paṭṭhāna (Conditional Relations)	*The 24 conditions engine*	*Powers T V5.2 Quick-Pick and the "Typical conditions to check" column in T V5.1.*
Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi)	*Clear modern summaries and tables*	*Reference spine for English glosses and teacher-friendly wording of conditions.*

Dr. Silānanda, Handbook of Abhidhamma (Vols. 1–3)	*Detailed Paṭṭhāna pedagogy*	*Nuances in proximity, repetition, predominance; classroom examples.*
Dr. Nandamālābhivaṃsa, Fundamental Abhidhamma	*Feeling analysis inside DO*	*Strengthens C2 diagnostics in term audits.*
Mogok: Meditation on Mind & Feeling	*Present-flow DO; vedanā-first*	*Sets our "Lens hint" to start at tone and watch the lean.*
Series companion: Breaking the Wheel	*Practical DO with classroom drills*	*Supplies object/door examples and "exit" phrasing for cautious conclusions.*
Ariyasacca quartet (Seeing Dukkha, Breaking Samudaya, Realizing Nirodha, Walking Magga)	*Truth-tasks in practice*	*Calibrates ethical temperature and path-factor language in final statements.*

(Sources: Breaking the Wheel; Seeing Dukkhasacca Ñāṇa; Breaking Samudaya Ñāṇa; Realizing Nirodha Ñāṇa; Walking Magga Ñāṇa; Comprehensive Manual of Abhidhamma; Dr. Silānanda Handbooks; Mogok Mind & Feeling.)

Use these three tables together: T V5.1 to de-fuzz language on the fly, T V5.2 to pick likely conditioners without turning the room into a seminar, T V5.3 to keep the pedagogy honest about where each move comes from. Yes, it's a lot. So is your brain when it's not busy arguing with itself.

Answer Keys

True/False: *1 T; 2 T; 3 F; 4 T; 5 F; 6 T; 7 F; 8 T; 9 F; 10 F.*

Fill-ins: *1 paññatti; 2 paramattha; 3 Paṭṭhāna; 4 āyatana/dhātu; 5 khandha; 6 object condition; 7 proximity condition; 8 conascence condition; 9 cautious conclusion; 10 paramattha.*

Matching: *A-10; B-4; C-9; D-8; E-7; F-1; G-2; H-3; I-4; J-5.*

Diagram: *Full credit if the ultimate definition differs from relaxation, lens tab is correct, and at least two relevant conditions are toggled.*

Short Answers (rubrics):

- *SA1: Must show paññatti → paramattha rewrite and name one equivocation avoided.*

- *SA2: Must correctly name two Paṭṭhāna conditions and state how they limit inference.*

  Quick Quiz (sample answers): *1) citta, cetasika, rūpa, Nibbāna; 2) Paṭṭhāna; 3)* ***āyatana/dhātu****; 4)* ***conditions check****; 5)* ***inside*** *(one of seven). L46-L49*

Series bridge: This chapter sets the debate hygiene you'll use throughout Vol. 5. In Ch. 2 we'll practice ***paired questions*** *on live claims, and in later volumes we'll deepen the* ***conditional analysis*** *with Paṭṭhāna's full toolkit. L19-L39 L38-L41*

Ch. 2 — Term Hygiene: Define Before You Debate

Orientation (why this matters)

When terms are fuzzy, debates turn into personality battles. In Abhidhamma, we keep language anchored to paramattha-sacca (ultimate realities) and use vohāra/sammuti (conventional) only as helpful pointers. Our job in any disagreement is to define, place, and test claims at the ultimate level—then translate back to convention without smuggling in a "self." The four ultimates (citta, cetasika, rūpa, nibbāna) are our non-negotiables; everything else is designation (paññatti). Tight term hygiene makes conversations precise, kind, and teachable.

Diagram Hook (what to draw/see; 1 caption)

Figure V5.1 "Claim→Term Audit→Lens→Conditions"

Caption: "Before you argue: (1) pin the term at paramattha level, (2) place it in the right lens (khandha/āyatana/dhātu), (3) check conditions, then (4) conclude."

Doctrinal Core (precise Abhidhamma explanation)

- ***Ultimate vs. Conventional***

  Abhidhamma treats reality as four ultimates: citta, cetasika, rūpa, and nibbāna. Conventional talk ("I/you/person/team") is allowed for communication, but analysis

returns to ultimates.

- ***Key mental factors for "motivation" disputes***

  1. *Cetanā (volition): organizes co-arising mental factors toward an object; most decisive for kamma.*

  2. *Chanda (desire-to-do): an ethically variable "desire to act/attain," distinct from greed/lust.*

  3. *Taṇhā (craving): unwholesome grasping/greed (lobha)—do not conflate with chanda.*

  4. *Manasikāra (attention): a universal factor that turns the mind to the object—present in every citta. (Glossary anchor for term).*

- ***Feeling & Perception—often misused in arguments***

  Vedanā is the bare tone (pleasant/painful/neutral), not "emotion." Saññā marks/recognizes features. Keep them distinct from stories.

- ***Concepts (paññatti) map***

  The manuals explain paññatti as "what makes known," with sixfold typology (of real/unreal, by means of real/unreal). This lets us speak cleanly about roles, titles, and composites without reifying them.

- ***Workflow for debates (our house method)***

  1. *Define terms at paramattha level. 2) Place the claim in the right lens (e.g., dhātu when discussing door–object–consciousness). 3) Check conditions (see Paṭṭhāna preview later). 4) Conclude. (Series method echo.)*

Modern hook (worked example)

Team quarrel: "Alex lacks motivation." Translate: Is this cetanā (weak volition), chanda (no desire-to-do), or taṇhā (craving for something else)? Diagnose at the factor level before proposing fixes. (Use manasikāra to steady attention on the object first.)

Practice Section (guided drills; 8–12 minutes)

1. ***Term Audit Relay (3 min, pairs).*** *One states a claim ("Mindfulness is relaxation"). Partner pins the term: Is this sati (remembering presence) or a concept? Re-state cleanly. (Prep for Vol. 5 method.)*

2. ***Near-Neighbor Cards (4 min).*** *Sort examples into cetanā / chanda / taṇhā. (E.g., "I intend to submit by 4pm" → cetanā; "I want to nail this presentation" → chanda; "I can't stand missing praise" → taṇhā.)*

3. ***Tone vs. Story (3 min, solo).*** *Listen for a notification. Note vedanā only (pleasant/neutral/unpleasant). Write one clean line without narrative.*

Assessment Pack (counts fixed)

True/False (10)

1. *Chanda is always unwholesome.* ***F*** *— It is ethically variable, distinct from greed.*

2. *Cetanā coordinates associated states and generates kamma.* ***T****.*

3. *Taṇhā ≈ lobha (craving/greed).* ***T****.*

4. *Vedanā means "emotion."* ***F*** *— it is bare tone.*

5. *In formal analysis, "person" is ultimate.* ***F*** *— it is paññatti.*

6. *Manasikāra (attention) is present in every citta.* ***T*** *(universal factor). (Glossary anchor)*

7. *The four ultimates include nibbāna.* ***T****.*

8. "Eye-consciousness" is a concept of the real by means of the real. ***T****.*

9. Saññā creates stories about events. ***F*** *— it marks/recognizes features.*

10. Conventional talk is banned in the Suttas. ***F*** *— it's used, but Abhidhamma analyzes to ultimates.*

Fill-in-the-Blanks (10) — Word bank: cetanā, chanda, taṇhā, manasikāra, vedanā, saññā, rūpa, nibbāna, paramattha, paññatti

1. The four ultimates belong to _____ level. → ***paramattha****.*

2. "Team" is a _____. → ***paññatti****.*

3. The bare tone of pleasant/unpleasant/neutral is _____. → ***vedanā****.*

4. The factor that wills/coordinates action is _____. → ***cetanā****.*

5. Desire-to-do (ethically variable) is _____. → ***chanda****.*

6. Grasping/Craving is _____. → ***taṇhā****.*

7. Marking/recognizing features is _____. → ***saññā****.*

8. Turning the mind to the object is _____. → ***manasikāra****.*

9. Material phenomena are _____. → ***rūpa****.*

10. The unconditioned element is _____. → ***nibbāna****.*

Matching (10)

*Match **A** (terms) to **B** (definitions/examples).*

A:

1. *cetanā*
2. *chanda*
3. *taṇhā*
4. *vedanā*
5. *saññā*
6. *manasikāra*
7. *rūpa*
8. *nibbāna*
9. *paramattha*
10. *paññatti*

B:

a) Desire-to-do; can be wholesome or unwholesome depending on company.

b) Unwholesome craving/grasping.

c) Volition; coordinates factors and makes kamma.

d) Bare tone of experience.

e) Recognition/marking of features.

f) Attention; turning to the object.

g) Material phenomena.

h) Unconditioned element.

i) Ultimate level of analysis.

j) Concept/designation.

Key: *1-c, 2-a, 3-b, 4-d, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j. (All definitions anchored as cited above.)*

Label-the-Diagram (1)

Figure V5.2 "Term Hygiene Flow" *(four boxes in a row). Fill the labels:*

[Box 1] ***Define at _____*** *→ [Box 2]* ***Place in lens*** *→ [Box 3]* ***Check _____*** *→ [Box 4]* ***Conclude & translate to _____****.*

Answers: *paramattha, (khandha/āyatana/dhātu), conditions, paññatti.*

Short Answer (2)

1. *In one sentence, explain why chanda ≠ taṇhā.* ***Key:*** *Chanda is desire-to-act (ethically variable), while taṇhā is craving/greed—unwholesome grasping.*

2. *Give a clean paramattha definition of "motivation" in workplace coaching.* ***Key:*** *Assess presence/strength of cetanā (volition) with or without supportive factors like chanda/viriya/manasikāra, not a personality essence.*

Scenario Case (1)

"Late draft"*: A teammate says, "You're lazy." Re-write the feedback using designation and term hygiene.*

Model Key: *"In the writer role, the volition to start early (cetanā) seemed weak yesterday. What support would increase chanda and steady manasikāra during 2–4 pm?" (Maps: role = paññatti; factors named at paramattha.)*

Micro-Log (1 — 60–90s)

Template: "Event → tone (vedanā) → factor check (cetanā/chanda/taṇhā) → one skillful adjustment." (Keep nouns ultimate; translate to designation only at the end.)

Quick Quiz (5)

1. *Which factor most directly makes kamma? →* ***cetanā****.*

2. *Which item is a concept, not an ultimate: "manager," "feeling," "volition," "material form"? →* ***manager****.*

3. *Which pairing is correct: taṇhā = craving or chanda = greed? →* ***taṇhā = craving****.*

4. *What does manasikāra do? →* ***Turns the mind to the object (attention).***

5. *The level where analysis stops in Abhidhamma is called… →* ***paramattha****.*

Reflection Ticket (1)

"What term did I misuse most this week (e.g., 'emotion' for vedanā, 'motivation' for taṇhā)? Re-write one sentence in clean Abhidhamma language."

Takeaway Box (1–3 bullets)

- *Define before you debate: fix terms at paramattha; only then translate to paññatti.*

- *Distinguish cetanā (volition), chanda (desire-to-do), and taṇhā (craving).*

- *Keep tone (vedanā) separate from story; it de-heats conflict fast.*

Figures & Tables (for production)

Figures

- ***V5.1 Claim→Term Audit→Lens→Conditions (A4, PNG 300 dpi).*** *Boxes: Claim → Define (paramattha) → Lens (khandha/āyatana/dhātu) → Conditions → Conclusion/Translation (paññatti). Purpose: debate workflow visual.*

- ***V5.2 Term Hygiene Flow (Label Exercise).*** *Same as above, unlabeled; labels outside; one overlay with arrows.*

Tables

- ***T V5.1 Near-Neighbor Audit: cetanā / chanda / taṇhā.*** *Columns: Term | Core Definition | Ethical Valence | Quick Test Question | Example Phrase. Purpose: prevent equivocation. (Defs from sources cited above.)*

Purpose: prevent equivocation when students say "intention," "desire," or "motivation." Definitions per standard Abhidhamma sources.

Term	***Core Definition***	***Ethical Valence***	***Quick Test Question***	***Example Phrase (heard in class/office)***
cetanā (volition)	*The coordinating mental factor that wills and organizes the act; present in every moment of mind and is the principal of kamma when wholesome or unwholesome*	*Ethically variable (wholesome, unwholesome, functional)*	*"Is this just the mind moving to do something, without heat or pull?"*	*"I'm pressing send now." / "Let's schedule it."*
chanda (desire-to-do; zeal)	*Goal-oriented desire to act or learn; a wholesome or neutral wanting tied to intention and effort*	*Ethically variable, often wholesome when guided by wisdom*	*"Is the wanting about the task/aim itself, steady and workable, not grabby?"*	*"I want to finish this draft well." / "Let's understand this section."*
taṇhā (craving)	*Thirst that leans toward sense-pleasure, becoming, or non-becoming; drives grasping and rebirth*	*Unwholesome by definition (rooted in lobha)*	*"Is there a tight pull, stickiness, or 'must-have' tone riding on pleasant/unpleasant feeling?"*	*"I need that reply now or I'll go crazy." / "Just one more scroll."*

Sources: A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi), "Cetasika" and "Kamma"; Dr. Silānanda, Handbook of Abhidhamma Vol. 1–3; Ashin Janakābhivaṃsa, Abhidhamma in Daily Life (near-neighbor clarifications).

- ***T V5.2 Ultimate vs. Conventional.*** *Columns: Item (e.g., "manager," "feeling") | Level | Teaching Note | Correct Re-statement. Purpose: translation discipline.*

Purpose: translation discipline. Keep paramattha and sammuti lanes clean when teaching or drawing conclusions.

Item	***Level (Ultimate/Conventional)***	***Teaching Note***	***Correct Re-statement (clean version)***
"Manager"	*Conventional (sammuti)*	*A role/label; no single ultimate "manager-dhamma"*	*"The person designated 'manager' formed an intention (cetanā), spoke words (voice rūpa), and others perceived it (saññā)."*
"Team"	*Conventional*	*A group designation; ultimately many mind-moments and material events*	*"Several individuals, each with their own cittas and rūpa, coordinated tasks by shared intentions."*
"Policy"	*Conventional*	*Documented agreements; not a dhamma*	*"A written sign (paññatti) conditions behavior by object support (ārammaṇa-paccaya) and decisive support (upanissaya)."*
"Feeling" (as vedanā)	*Ultimate (paramattha)*	*A universal mental factor that tastes tone*	*"Unpleasant vedanā arose with hearing that comment."*
"Mindfulness" (sati)	*Ultimate (when present as cetasika)*	*Track as a factor in the moment, not a self*	*"Sati arose and noted 'tightness, hurry,' delaying the next impulse."*

"Pain"	*Mixed: ultimate when taken as painful feeling; everyday talk also wraps concepts*	*Teach to separate bodily pressure/heat (rūpa) from painful feeling (dukkha-vedanā)*	*"There was pressure at the knee (rūpa) and unpleasant vedanā with aversion leaning."*
"Anger" (dosa)	*Ultimate (unwholesome root in mental states)*	*Don't turn it into identity*	*"A dosa-rooted mind occurred; next moment attention shifted to breath."*
"Decision"	*Ultimate when read as a complex of cetanā, adhimokkha, saññā*	*Name the factors instead of a vague "I decided"*	*"Resolution (adhimokkha) with cetanā selected Option B."*
"Memory"	*Ultimate when present as saññā (marking) with supportive conditions*	*Avoid "my memory is bad" reification*	*"Recognition (saññā) failed to retrieve the mark; repetition (āsevana) would strengthen it."*
"Self"	*Conventional only*	*Keep it as a teaching convenience; never as ultimate*	*"There were seeing, feeling, intending; no owner was found in the aggregates."*

Sources: Bodhi, Manual of Abhidhamma (Two Truths; aggregates and cetasikas); Dr. Mehm Tin Mon, Essence of Buddha Abhidhamma; U Thittila, Consciousness (on functional re-statements).

T V5.3 Concept Typology (Sixfold). *Columns: Type | Example | Why It Fits. Purpose: safe use of designations.*

Purpose: safe use of designations. Use types that teachers can actually spot and correct in speech.

Type (Pāli)	***Example***	***Why It Fits***
nāma-paññatti (name/designation)	*The word "manager," "policy," "atom," "Buddhism"*	*Purely a label; points to something but isn't a dhamma itself.*
attha-paññatti (meaning/object concept)	*"Chariot," "university," "project"*	*A constructed idea built from parts; no single ultimate entity corresponds.*
kāla-paññatti (time)	*"Yesterday," "Q4," "after lunch"*	*Temporal designations; no ultimate "time-dhamma" exists.*
disā/okāsa-paññatti (direction/place/space)	*"Left," "room 305," "2nd floor"*	*Spatial conventions for orientation; guide behavior by object support.*
samūha-/puggala-paññatti (group/person)	*"Team," "client," "teacher," "Sao Dhammasami"*	*Role or person as designation; ultimately many mental and material events.*
saṅkhā-paññatti (number/quantity/order)	*"Three tasks," "first draft," "50%"*	*Counts and sequences; helpful but conceptual, not paramattha.*

Sources: Bodhi, Manual of Abhidhamma (Concept); Dr. Nandamālābhivaṃsa, Fundamental Abhidhamma; Ashin Janakābhivaṃsa, Abhidhamma in Daily Life.

Use them together: T V5.1 for the near-neighbor diagnosis, T V5.2 to keep statements on the right truth-level, T V5.3 to label the type of concept before your mouth outruns your doctrine.

Answer Keys (collected)

- ***True/False:*** *1F, 2T, 3T, 4F, 5F, 6T, 7T, 8T, 9F, 10F.*

- ***Fill-in-the-Blanks:*** *1 paramattha; 2 paññatti; 3 vedanā; 4 cetanā; 5 chanda; 6 taṇhā; 7 saññā; 8 manasikāra; 9 rūpa; 10 nibbāna.*

- ***Matching:*** *1-c, 2-a, 3-b, 4-d, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j.*

- ***Label-the-Diagram:*** *paramattha → (lens) → conditions → paññatti.*

- ***Short Answers (models):*** *included above.*

- ***Scenario (model):*** *included above.*

- ***Quick Quiz:*** *1 cetanā; 2 "manager"; 3 taṇhā = craving; 4 attention to object; 5 paramattha.*

Series Arc

This chapter equips learners with a shared glossary protocol for all later volumes. It also prepares the ground for Vol. 7's conditional analysis (Paṭṭhāna) and Vol. 6's paired-question method by enforcing clean, ultimate-first language.

Ch. 3 — Two Truths Guardrail: Paramattha vs. Paññatti

Orientation (why this matters)

Argument gets muddy when we mix levels. Abhidhamma trains us to ***analyze by ultimates*** *(paramattha: citta, cetasika, rūpa, nibbāna) while* ***speaking by convention*** *(paññatti: person/role/time/team). This chapter installs a simple guardrail:* ***two separate rails****—one to test reality, one to communicate safely. You'll get plug-and-play* ***sentence frames*** *that keep designations non-reifying (carry-over from Vol. 4), and you'll practice restating hot claims—e.g., "She is angry"—as lawful* ***triads + feeling tone + mental factors*** *(no "self" story). (Source: A Comprehensive Manual of Abhidhamma (CMA), ch. I–II, IV, VIII)*

Diagram Hook (what to draw/see)

Plate V5.3 "Two-Rails Guardrail Panel."

*Caption: "Bottom rail tests paramattha (door–object–consciousness → phassa → vedanā → factors); top rail states paññatti (role/time/team). One overlay: '**Facts first, designations second.**'"*

Doctrinal Core (precise Abhidhamma explanation)

- ***Two truths, two jobs.*** *Paramattha are the analyzable realities—**mind moments and factors, material phenomena, the unconditioned**. Paññatti "makes known" (designation: names, collections, times, directions, etc.); it is concept by convention, not an ultimate. (Source: CMA ch. I–II; ch. VIII "Concepts/Designation".)*

- ***Testing a moment:*** *A lawful "read" names a **triad** (door + object + matching consciousness), then **contact (phassa)**, then **feeling (vedanā)**, and **which cetasikas arose** (e.g., dosa/adosa, sati, hiri–ottappa). (Source: CMA ch. II "Elements/Doors"; ch. IV "Mental Factors".)*

- ***Anger in Abhidhamma:*** *"Anger" is not a person; it's **ill-will** (dosa), an unwholesome **mental factor** that can accompany certain cittas (the dosa-mūla cittas). It is detected after the meet, in the **javana** phase. (Source: CMA ch. IV "Unwholesome factors".)*

- ***Safe designation frames:*** *Speak with nāma-paññatti (role words: "reviewer," "parent"), kāla-paññatti (times: "7 pm"), and samūha-paññatti (teams). Keep them **after** the ultimate read so no identity is smuggled in. (Source: CMA ch. VIII.)*

Modern hook — "She is angry." → lawful restatement

- ***Ultimate (bottom rail):*** *"Ear-door heard '…'; mind-door took meaning; **painful vedanā**; **ill-will (dosa)** arose at javana."*

- ***Designation (top rail):*** *"In the role of facilitator, in this meeting, I propose a 2-minute pause and turn-taking."*

  Note: We test with ultimates; we coordinate with designations. (Source: CMA ch. II, IV, VIII)

Practice Section (guided drills; 8–12 min)

1) Sentence-Frame Lab (3–4 min). *Convert identity lines using the two-rail template.*

- *Input: "She is angry."*
  - ***Ultimate:*** *"Ear → sound → ear-consciousness; mind-door adverting; painful vedanā; dosa present."*
  - ***Designation:*** *"In the role of presenter, request a 2-minute pause; then one-minute turns."*
- *Input: "He's disrespectful."*
  - ***Ultimate:*** *"Visible form (eye-door) + harsh phrase (ear-door); unpleasant tone; dosa urge noted."*
  - ***Designation:*** *"As moderator, restate the requirement minus adjectives; proceed in order."*

2) Triad Builder Sprints (3–4 min). *Teacher flashes micro-scenes; learners call the* ***legal triad*** *fast (door/object/consciousness), then add phassa → vedanā and* ***one factor*** *(e.g., sati/adosa/dosa).*

3) Near-Neighbor Check (2–3 min). *Distinguish* ***feeling vs. anger****: vedanā = tone; dosa = mental factor. Write one line that names both without conflation.*

4) Rail Order Drill (1–2 min). *Speak any reply in two steps: first* ***ultimate*** *line, then* ***designation*** *line.*

Narrative Section

We live in stories—and stories love shortcuts. "She is angry" compresses a whole swarm of moments into one label. Abhidhamma offers a way to un-pack without becoming cold or abstract: test ***what met what*** *and* ***what arose****. First, the world makes contact through a door. The ear takes sound; the eye takes visible form; the nose takes scent; the body takes tangible; the tongue takes taste; the mind takes ideas and past/future images. When* ***base,***

object, and matching consciousness *meet, there is* ***contact****; with contact comes* ***feeling*** *(vedanā)—pleasant, painful, or neutral. That's a lawful sequence, not a guess or a personality claim.*

Only after the meet do we find ***ethical color****. In the* ***javana*** *phase, unwholesome or wholesome factors can fire: dosa (ill-will) can flare; adosa (non-hate) can soften; sati can hold the object steady. If there's a hot spike, we name which* ***factor*** *arose. That's analysis on the* ***ultimate rail****.*

But we don't live only in analysis. We need to ***coordinate*** *next steps with other humans, who recognize roles, times, and teams. Here the* ***designation rail*** *speaks: "In the role of facilitator, in this meeting, here's the process." These are* ***concepts*** *(paññatti)—useful by convention, not entities in their own right. By keeping the rails* ***separate and sequenced****—ultimate first, designation second—we avoid the common trap of converting a momentary factor into a fixed identity ("She is an angry person"). Instead, we state what actually occurred and then we move the group forward with* ***non-reifying*** *language.*

This two-rail discipline is not a stiff formality; it is mercy. When you show a student how to restate "I failed" as "eye saw F on the rubric; painful tone; dosa urge; next action is…" you return the event to lawful pieces that can be trained. When you chair a heated meeting and say, "I heard overlapping speech; my tone is tight; as facilitator, we're moving to one-minute turns," you de-escalate without erasing impact. The method is portable: family chats, code reviews, classroom discussions. You will hear fewer "You always…," more "In this episode…," and better outcomes.

The guardrail holds across chapters: you'll ***define before debate*** *(Ch. 2), keep rails clean here (Ch. 3), and then test claims with paired questions and conditions in later chapters. This is how Abhidhamma becomes* ***hygiene*** *for disagreement—not to win, but to see.*

Teaching Breakdown (clean bullets)

- ***Rail order:*** *Ultimate first (triad → phassa → vedanā → factors), then designation (role/time/team).*

- ***Anger unpacked:*** *"Anger" → dosa (factor) + painful vedanā; separate tone from ethical coloration.*

- ***Sentence frames:***
  - *Ultimate: "Door __ met object __; consciousness __; **contact**; **feeling** __; factors: __."*
  - *Designation: "In the role __, at __, request __ / propose __."*
- ***Do-not-mix rule:*** *Don't put identity words on the ultimate rail; don't test a claim on the designation rail.*
- ***Checks:*** *legal triad? tone named? factor named? designation minimal and non-reifying?*

Modern Daily-Life Examples (3)

1. ***Slack ping:*** *Ear-door → sound; mind-door meaning; neutral → pleasant tone; sati present. Designation: "As owner, ack at 3 pm."*
2. ***Eye-roll in class:*** *Eye-door → visible form; unpleasant tone; dosa urge noticed. Designation: "As teacher, pause 30s; then question queue."*
3. ***Spilled coffee:*** *Body-door → tangible; painful tone; dosa ripple; sati/adosa recruited. Designation: "As host, fetch towels; start in 2 min."*

Assessment Pack

A) True / False (10)

1. *Paramattha items are the only analyzable realities in Abhidhamma.* ***T***
2. *Paññatti is an ultimate because it makes things known.* ***F*** *(it's conceptual)*
3. *A lawful read starts with door–object–consciousness.* ***T***
4. *Vedanā is the narrative we tell about events.* ***F*** *(it's bare tone)*

5. *Dosa is a cetasika that may arise at javana.* ***T***

6. *"Team" and "manager" belong to paramattha.* ***F*** *(designations)*

7. *The designation rail must come before the ultimate rail.* ***F*** *(ultimate first)*

8. *"She is angry" reifies a person; the guardrail avoids this.* ***T***

9. *The ear-door can take visible form as its object.* ***F*** *(eye-door takes visible form)*

10. *You can name tone without naming factors.* ***T*** *(though both are ideal)*

B) Fill-in-the-Blanks (10) — Word bank: paramattha, paññatti, triad, phassa, vedanā, dosa, adosa, nāma-paññatti, kāla-paññatti, samūha-paññatti

1. *Speak by convention, test by _____. →* ***paramattha***

2. *Roles/titles like "facilitator" are _____. →* ***nāma-paññatti***

3. *"Q4," "7 pm" are _____. →* ***kāla-paññatti***

4. *"Team A" is a _____ label. →* ***samūha-paññatti***

5. *Base + object + matching consciousness = _____. →* ***triad***

6. *The "strike" of meeting is _____. →* ***phassa***

7. *Feeling tone = _____. →* ***vedanā***

8. *Ill-will factor is _____. →* ***dosa***

9. *Non-hate that cools replies is _____. →* ***adosa***

10. *Designations, not ultimates, are called _____. → **paññatti***

C) Matching (10) — Left → Right

1. *Paramattha → a) Ultimate realities*
2. *Paññatti → b) Concept by convention*
3. *Triad → c) Door + object + consciousness*
4. *Vedanā → d) Pleasant/painful/neutral tone*
5. *Phassa → e) Contact when meet aligns*
6. *Dosa → f) Ill-will factor*
7. *Adosa → g) Non-hate factor*
8. *Nāma-paññatti → h) "Facilitator," "reviewer"*
9. *Kāla-paññatti → i) "7 pm," "Q4"*
10. *Samūha-paññatti → j) "Team," "committee"*

    ***Key:** 1-a, 2-b, 3-c, 4-d, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j*

D) Label-the-Diagram (1)

*On **Plate V5.3**, label:*

- *Bottom rail: **eye/ear/mind triad → phassa → vedanā → factor (e.g., dosa/adosa)**.*
- *Top rail: **role/time/team** line that avoids identity.*

E) Short Answer (2)

1. *In 3–5 lines, explain how the two-rail guardrail prevents reification when restating "She is angry."*

2. *Give one lawful ultimate line and one clean designation line for a tense email you received today.*

F) Scenario Case (1)

"Hot hallway exchange." *A colleague says, "You're impossible."*

*a) Write the **ultimate** read (triad → phassa → vedanā → factor).*

*b) Write the **designation** reply (role/time/team) with a concrete process change.*

c) Name one mistake that would mix rails.

G) Micro-Log (1) — 60–90s template

*"Door/object: ___ → phassa; vedanā: ___; factor: ___; **Designation**: role ___ / time ___ / request ___."*

H) Quick Quiz (5)

1. *Which rail comes first, and why?*

2. *What are the three pieces in a lawful "meet"?*

3. *Name the factor behind "anger" in Abhidhamma.*

4. *Give one example each of nāma-, kāla-, and samūha-paññatti.*

5. *What is vedanā (two words)?*

I) Reflection Ticket (1)

*"Take one sticky sentence you used this week. Rewrite it on **two rails**. What changed in your tone and options?"*

Takeaway Box

- ***Two rails, two jobs:*** *analyze by paramattha, coordinate by paññatti.*

- ***Order matters: Ultimate first*** *(triad → *phassa → vedanā → factors),* ***designation second*** *(role/time/team).*

- ***No reification:*** *factors arise and pass; designations are tools, not selves.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each):

1. ***V5.3 Two-Rails Guardrail Panel*** *— Split canvas: bottom = ultimate pipeline; top = designation strip. Overlay: "Facts first, designations second."*

2. ***V5.4 "Anger" Unpacked*** *— Timeline with meet → tone → dosa/adosa choice; side badges for hiri–ottappa/sati.*

3. ***V5.5 Lawful Meet Wheel*** *— Six doors × six objects × six consciousnesses (clean reference ring).*

Tables:

- ***T V5.4 Sentence Frame Bank*** *— Situation | Ultimate line template | Designation line template | Common mislabel → fix.*

- ***T V5.5 Concept Classes Cheat-Card*** *— Class (nāma/kāla/samūha/…) | Plain English | Examples | Don't say…*

- ***T V5.6 Triad Quick-Pick*** *— Door | Legit objects | Matching consciousness | "Illegal pair" note.*

T V5.4 — Sentence Frame Bank

Purpose: turn messy speech into clean ultimate and conventional lines; fix common mislabels.

Situation	***Ultimate line template (paramattha)***	***Designation line template (sammuti)***	***Common mislabel → fix***
Phone ping during study	*"Hearing consciousness arose at the ear-door; pleasant vedanā followed; craving sign appeared."*	*"A notification sound drew my attention; it felt nice and I wanted to check."*	*"The phone made me distracted" → "Sound as object, then pleasant feeling, then taṇhā."*
Sharp comment in meeting	*"Unpleasant vedanā with aversion-lean occurred; intention to speak formed (cetanā)."*	*"That remark felt painful; I was about to react."*	*"They caused my anger" → "Painful feeling conditioned a dosa-lean."*
Praise from supervisor	*"Pleasant vedanā; goal-oriented chanda arose without stickiness."*	*"The compliment felt good; it motivated steady effort."*	*"I'm addicted to praise" → "Note chanda vs taṇhā: no grabby heat detected."*
Traffic jam	*"Eye-/mind-door objects with unpleasant vedanā; restlessness (uddhacca) noted."*	*"Seeing the jam felt bad; the mind got jumpy."*	*"The road made me anxious" → "Unpleasant tone conditioned restlessness."*
Late-night scrolling	*"Pleasant vedanā → craving (taṇhā) with repetition (āsevana)."*	*"It felt nice and I kept scrolling out of habit."*	*"I have no willpower" → "Repetition strengthened taṇhā; redesign cues."*
Team decision	*"Resolution (adhimokkha) with cetanā selected option B; confidence co-arose."*	*"We decided on B with growing confidence."*	*"The manager decided for us" → "Many cittas/conditions, not a single 'decider-dhamma'."*

Policy email	*"Text as object (ārammaṇa) gave decisive support (upanissaya) to new actions."*	*"The policy email pushed us to change workflow."*	*"Policy controls us" → "Conceptual object conditions, not a controller entity."*
Hunger pang	*"Pressure/emptiness rūpa noted; unpleasant vedanā; intention to eat arose."*	*"Stomach sensations felt unpleasant; I chose to eat."*	*"My body demanded food" → "Feeling conditioned cetanā."*
Student off-task	*"Eye-door object; pleasant vedanā; taṇhā for novelty; weak mindfulness faculty."*	*"They saw something fun and drifted; mindfulness was low."*	*"They're lazy" → "Map door→tone→craving; train sati faculty."*
Memory lapse	*"Recognition (saññā) failed; low repetition (āsevana) on this item."*	*"I couldn't recall it because I hadn't practiced enough."*	*"I have a bad memory" → "Insufficient āsevana, not a defective 'self'."*

(Sources: Bodhi, Comprehensive Manual of Abhidhamma; Dr. Silānanda, Handbook Vols. 1–3; Ashin Janakābhivaṃsa, Abhidhamma in Daily Life; Mogok, Meditation on Mind & Feeling.)

T V5.5 — Concept Classes Cheat-Card

Purpose: fast labeling of designation types; stop smuggling concepts in as ultimates.

Class (Pāli)	***Plain English***	***Examples***	***Don't say…***
nāma-paññatti	*Name/label*	*"Manager," "policy," "mindfulness app," "Buddhism"*	*"Policy is a dhamma that forces people."*
attha-paññatti	*Meaning/object concept*	*"University," "project," "meeting," "chariot"*	*"The project exists as a single real thing."*
kāla-paññatti	*Time designation*	*"Yesterday," "Q4," "after lunch," "deadline"*	*"Time caused my stress."*
disā/okāsa-paññatti	*Direction/place/space*	*"Left," "room 305," "second floor," "map grid"*	*"Space is an ultimate element that moves us."*
samūha/puggala-paññatti	*Group/person designation*	*"Team," "client," "Sao Dhammasami," "HR"*	*"The team intends as one ultimate entity."*
saṅkhā-paññatti	*Number/quantity/order*	*"Three tasks," "first draft," "50%," "top 10"*	*"Fifty percent is a mental factor in the mind."*

Teaching nudge: pair each with a clean ultimate re-statement when needed (e.g., "several cittas with cetanā coordinated").

(Sources: Bodhi, Manual — Concept; Dr. Nandamālābhivaṃsa, Fundamental Abhidhamma; Dr. Mehm Tin Mon, Essence of Buddha Abhidhamma.)

T V5.6 — Triad Quick-Pick

Purpose: stop illegal door–object pairings; match each door with its legitimate object and consciousness.

Door	***Legit objects (ārammaṇa)***	***Matching consciousness (viññāṇa)***	***"Illegal pair" note (typical error)***
Eye-door (cakkhu-dvāra)	*Visible form (rūpa color/shape only)*	*Eye-consciousness (cakkhu-viññāṇa)*	*Eye cannot take sound or meaning. "I saw the ringtone" → actually heard it or conceived it.*
Ear-door (sota-dvāra)	*Sound*	*Ear-consciousness (sota-viññāṇa)*	*Ear doesn't take color or scent. "I heard the red alert" → sound plus later concept.*
Nose-door (ghāna-dvāra)	*Odor*	*Nose-consciousness (ghāna-viññāṇa)*	*Nose doesn't taste or see. "Smelled sweet color" → odor, not visible form.*
Tongue-door (jivhā-dvāra)	*Taste*	*Tongue-consciousness (jivhā-viññāṇa)*	*Tongue doesn't know temperature as "hot emotion." That's body or concept.*
Body-door (kāya-dvāra)	*Tangible: hardness/softness, temperature, motion*	*Body-consciousness (kāya-viññāṇa)*	*Body doesn't know "email pressure." That's tactile + mind-door concept.*
Mind-door (mano-dvāra)	*Dhamma-objects: past/future images, concepts, ultimates already marked*	*Mind-consciousness (mano-/manoviññāṇa)*	*Mind-door can't be swapped in for a sense-door at the same moment. Don't claim "mind-door heard the sound."*
Mixed episode (sense → mind)	*Sense object then its idea/meaning*	*Sense-consciousness → mind-consciousness sequence*	*Illegal to compress into one moment. Keep the handoff: eye → mind-door idea.*

Formal meditation	*Internal objects (breath touch at body, mental image at mind)*	*Body or mind consciousness depending on object*	*Illegal: "Breath was seen." You felt touch; any "seeing" of breath is a mind-door concept.*

Trainer cue: teach the door first, then tone, then possible lean. Log the handoff to mind-door when meaning appears.(Sources: Bodhi, Manual — Sense Bases/Consciousness; Dr. Silānanda, Handbook Vol. 1; U Thittila, Consciousness.)

Answer Keys

A) True/False: *1 T; 2 F; 3 T; 4 F; 5 T; 6 F; 7 F; 8 T; 9 F; 10 T.*

B) Fill-ins: *1 paramattha; 2 nāma-paññatti; 3 kāla-paññatti; 4 samūha-paññatti; 5 triad; 6 phassa; 7 vedanā; 8 dosa; 9 adosa; 10 paññatti.*

C) Matching: *1-a; 2-b; 3-c; 4-d; 5-e; 6-f; 7-g; 8-h; 9-i; 10-j.*

D) Diagram: *Full credit if bottom rail shows lawful pipeline and top rail shows a non-reifying designation sentence.*

E) Short Answers (sample rubrics):

- *SA1: Mentions **triad** → **tone** → **factor** and the move to **role/time/team** phrasing.*

- *SA2: One ultimate line + one designation line; no identity words; concrete ask.*

H) Quick Quiz (sample answers):

1. *Ultimate first—to prevent reification and keep doctrine lawful.*

2. *Base, object, matching consciousness.*

3. *Dosa (ill-will).*

4. *"Facilitator"; "7 pm"; "Team A".*

5. *"Feeling tone."*

Traceability notes: This chapter's definitions and moves align with CMA (Bhikkhu Bodhi): ch. I–II (doors/elements), ch. IV (mental factors incl. dosa), ch. VIII (paññatti). (Source: CMA)

Ch. 4 — The Kathāvatthu Method in 6 Moves

Orientation

We now turn your Abhidhamma literacy into clean, repeatable debate hygiene. The aim of Kathāvatthu isn't "winning," but purifying view through disciplined questioning and crisp terms. Our 6-move cycle keeps analysis on the rails of ultimate realities (paramattha) while letting you speak safely at the conventional (paññatti) level when needed (Source: CMA Intro).

You'll also begin to cite condition-types from the Paṭṭhāna toolkit (e.g., decisive support, conascence) to ground claims in lawful conditionality (Source: CMA Ch. VIII overview; DO handbook).

Diagram Hook

***Plate V5.4 "The 6-Move Loop"** — A ring of six labeled steps with arrows; the hub reads "Keep terms ultimate; speak conventional safely." Labels outside; one overlay only, A4 landscape PNG @300 dpi, sRGB.*

Doctrinal Core

Move 1 — State the proposition clearly.

Write a single sentence claim that someone could disagree with. Keep nouns concrete and time-bounded.

Move 2 — Interrogate the key term.

Define the contested term at paramattha level first; only then note its paññatti usage. (Source: CMA on two truths).

Move 3 — Fix the vantage.

Place the claim under the right lens: khandha/āyatana/dhātu; if it involves dependent arising, also tag the segment band ① Past Cause / ② Present Effect / ③ Present Cause / ④ Future Effect (Source: DO handbook "Four Periods").

Move 4 — Trace relevant conditions.

Ask: "What makes this so?" Name Paṭṭhāna condition-types where relevant (e.g.,

pakatūpanissaya—natural decisive support) to show lawful dependence, not essence (Sources: CMA Ch. VIII; CMA glossary "paccaya/pakatūpanissaya").

Move 5 — Test edge cases (paired questions).

Run Yamaka-inspired pair-checks to expose equivocation: "Is X always Y?" "Is not-X not-Y?" Use this to flush hidden scope errors. (Source: CMA notes on Yamaka's analytic method).

Move 6 — Conclude with a bounded, teachable statement.

Issue a tightened claim that names conditions, scope, and lens. Keep it coachable.

Why this is 'Kathāvatthu'

The Kathāvatthu canonically refutes deviant views by precise terms and structured interrogation; we mirror that spirit here (Source: CMA on KV authorship by Moggaliputta Tissa).

Worked example through the 6 moves

Proposition: "All pleasant feeling leads to craving."

2) Key term — Vedanā (tone) vs taṇhā (craving).

3) Vantage — DO link 7→8; bands ②→③. (Source: DO handbook summaries).

4) Conditions — Craving depends on conditions (latent tendencies; decisive supports), not mere presence of pleasant tone. (Source: Paṭṭhāna framing; teacher notes).

*5) Edge cases — Arahant's pleasant feeling does **not** condition craving; even for trainees, mindfulness at C2 can prevent 7→8 escalation. (Source: practice notes).*

*6) Bounded statement — "Pleasant feeling tends to condition craving by way of feeling-condition and decisive support **when** ignorance and unguarded attention are present; with wisdom and mindfulness, the link may not fire." (CMA Ch. VIII + DO handbook).*

Practice Section (5–12 minutes)

1. ***1-minute write** — Draft a proposition from real life (e.g., "Motivation is just craving").*

2. ***Term audit (2 min)** — Underline key term(s); write their paramattha definitions; note any paññatti cover terms (Source: CMA two truths).*

3. ***Vantage snap (1 min)*** *— Choose lens + band (①–④).*

4. ***Condition chain (3 min)*** *— Bullet 2–3 relevant condition-types (e.g., decisive support, conascence) and one likely inhibitor (mindfulness, wisdom).*

5. ***Pair-checks (2 min)*** *— Run two Yamaka-style questions to smoke out absolutes.*

6. ***Bounded close (1–3 min)*** *— Rewrite as a teachable, scoped statement.*

Assessment Pack

True/False (10)

1. *In this method, you must define terms at the ultimate level before debating.* ***T*** *(CMA two truths).*

2. *"Feeling always leads to craving" is Kathāvatthu-sound as stated.* ***F*** *(needs conditions/scope).*

3. *"Role" is a paramattha dhamma.* ***F*** *(paññatti).*

4. *Condition-types (e.g., decisive support) belong to the Paṭṭhāna approach.* ***T****.*

5. *Vantage bands ①–④ map to past/present/future in DO pedagogy.* ***T****.*

6. *Yamaka offers an analytic spirit of pair-testing assumptions.* ***T****.*

7. *You may skip definitions if both parties "basically agree."* ***F*** *(term hygiene first).*

8. *Pleasant feeling is always kilesa.* ***F*** *(it's result; kilesa is separate round).*

9. *The Kathāvatthu exists to establish narrative authority.* ***F*** *(refute deviant views via precision).*

10. *Concluding statements should name scope and conditions.* ***T****. (Method rule)*

Answer key: *1T, 2F, 3F, 4T, 5T, 6T, 7F, 8F, 9F, 10T.*

Fill-in-the-Blanks (10)

Word bank: paramattha, paññatti, vantage, Paṭṭhāna, decisive support, conascence, vedanā, taṇhā, band-②, band-③.

1. *Define at _____ level before conventional phrasing. → **paramattha**.*

2. *"Team" and "quarter" are _____ terms. → **paññatti**.*

3. *Choosing lens and band is fixing the _____. → **vantage**.*

4. *The 24 conditions are catalogued in the _____. → **Paṭṭhāna**.*

5. *Pakatūpanissaya is "natural _____." → **decisive support**.*

6. *Rise together = _____ condition. → **conascence**.*

7. *Pleasant tone is _____; craving is _____. → **vedanā; taṇhā**.*

8. *Feeling sits in _____; craving sits in _____. → **band-②; band-③**.*

9. *Our pair-checks are inspired by the _____ text. → **Yamaka**.*

10. *A bounded conclusion must name _____ and _____. → **scope; conditions**. (Method rule)*

Answer key: *as above.*

Matching (10)*Match A→B.*

A

1. *Paramattha*

2. *Paññatti*

3. Band-②

4. Band-③

5. Pakatūpanissaya

6. Conascence

7. Vedanā

8. Tanhā

9. Yamaka-style

10. Kathāvatthu aim

B

a) Pleasant tone (result)

b) Debate hygiene: refute deviant views

c) Natural decisive support

d) Present Effect

e) Present Cause

f) Ultimate realities

g) Conventional designation

h) Paired probes for scope/edge

i) Rise-together condition

j) Craving (cause)

Key: *1-f, 2-g, 3-d, 4-e, 5-c, 6-i, 7-a, 8-j, 9-h, 10-b. (Sources across CMA & DO handbook).*

Label-the-Diagram (hub/rim)

Provide an unlabeled ring diagram of the 6 moves. Task: label each wedge 1–6 and write one sentence each: term-definition; vantage; conditions; pair-check; bounded conclusion.

Key (acceptable): *[1 State → 2 Define (paramattha/paññatti) → 3 Vantage (lens+band) → 4 Conditions (Paṭṭhāna) → 5 Pair-checks → 6 Bounded statement].*

Short Answer (2)

1. *In two sentences, show how the two-truths guardrail prevents equivocation in a workplace claim like "Motivation is craving." (Cite ultimate factors; keep conventional speech safe.)* ***Key:*** *Define cetanā/chanda/taṇhā distinctions; state that "motivation" is a designation; conclude with scoped, conditional statement.*

2. *Name two Paṭṭhāna conditions that plausibly mediate 7→8 and explain how mindfulness disrupts them.* ***Key:*** *e.g., decisive support; object-support; mindfulness weakens supportive force.*

Scenario Case (1)

Prompt: *A classmate asserts: "Because I felt praised, I had to keep scrolling for more likes." Apply Moves 1–6.*

Exemplar points: *define vedanā/taṇhā; vantage ②→③; condition-types; pair-check "always?"; conclude: "Pleasant feeling* ***can*** *condition craving when unguarded; with mindfulness it need not."*

Micro-log (1) — 60–90s

"Door–tone–band noted; pair-check run; revised statement: _____. Evidence: craving did/did not arise." (Teacher notes: look for band naming ② vs ③).

Quick Quiz (5)

1. *Which move places the claim in ①–④? →* ***Move 3****.*

2. *Which book formalizes 24 conditions? →* ***Paṭṭhāna****.*

3. *What does Yamaka contribute method-wise here? →* ***Paired probing****.*

4. *"Role" is (paramattha/paññatti)? →* ***Paññatti****.*

5. 7→8 is which bands? → ②→③.

Answer key: *as above.*

Reflection Ticket (1)

What line in today's practice changed after you ran the pair-check? Write the before/after claim and name one condition you discovered.

Takeaway Box

- *Define → vantage → conditions → pair-check → conclude.*
- *Keep ultimate terms clean; use conventional safely.*
- *Results (②) are known, causes (③) are trained; don't blame fruit or skip vedanā.*

Figures & Tables (proposed)

- ***Plate V5.4 "The 6-Move Loop."*** *Six-wedge ring; labels outside; one overlay. Purpose: memorize workflow.*
- ***Plate V5.5 "Bands Overlay (①–④)."*** *Transparent ring showing 4 periods to support Move 3 (no other overlays). (Source: DO handbook).*
- ***Table T V5.4 "Term Hygiene Cards."*** *Columns: claim term • paramattha anchor • safe paññatti phrasing • common equivocation • fix.*
- ***Table T V5.5 "Condition-Type Cheats."*** *Columns: link • likely Paṭṭhāna modes • what strengthens • what weakens • classroom cue.*

T V5.4 — Term Hygiene Cards

Purpose: prevent equivocation. Anchor to paramattha, then give a safe conventional line, name the usual mix-ups, and fix them.

Claim term	***Paramattha anchor***	***Safe paññatti phrasing***	***Common equivocation***	***Fix (clean re-statement)***
Intention	*cetanā (volition)*	*“An intention to speak arose.”*	*Any wanting = “intention.”*	*“Volition occurred; wanting assessed separately.”*
Motivation	*chanda (desire-to-do) or taṇhā (craving)*	*“Steady aim to complete the task.”*	*Treating all desire as unwholesome.*	*“Tone was steady, non-sticky: chanda, not taṇhā.”*
Desire	*chanda vs taṇhā*	*“Wholesome desire to learn increased.”*	*Romanticizing lobha as “good desire.”*	*“This pull shows clinging heat: that’s taṇhā.”*
Urge	*Pleasant/neutral vedanā → taṇhā*	*“Pleasant feeling tipped toward wanting.”*	*Calling urge “need.”*	*“It’s craving after pleasant tone, not a need.”*
Love	*mettā set (vs possessive lobha)*	*“Kind regard toward X.”*	*Possessivenes s = “love.”*	*“Ownership markers show lobha, not mettā.”*
Compassion	*karuṇā*	*“Compassionate wish to relieve suffering.”*	*Pity with self-image.*	*“Drop self-story; note karuṇā without identity.”*
Stress	*Dukkha-vedanā + agitation (e.g., uddhacca)*	*“Unpleasant feeling with restlessness noted.”*	*“Stress” as a single inner entity.*	*“Door→tone→agitation; no ‘thing’ called stress.”*

Anxiety	*Dukkha-vedanā + uddhacca/vicikicchā*	*“Unpleasant tone with restlessness and doubt.”*	*Identity label (“I am anxious”).*	*“These factors arose; no owner in aggregates.”*
Habit/trigger	*āsevana (repetition), upanissaya (decisive support)*	*“Strong cue tipped the next action.”*	*“My personality did it.”*	*“Cue and repetition conditioned action; redesign the cue.”*
Decision	*adhimokkha (resolution) with cetanā*	*“Resolution selected option B.”*	*A single inner “decider.”*	*“Series of cittas with adhimokkha + cetanā led to B.”*
Focus	*samādhi / manasikāra*	*“Attention collected on the brief.”*	*Compulsive finishing as “focus.”*	*“Collectedness without craving heat = samādhi.”*
Mindfulness	*sati (cetasika)*	*“Sati noticed ‘tightness, hurry.’”*	*Lifestyle label (“I’m mindful”).*	*“Name momentary sati; avoid identity talk.”*
Willpower	*viriya + adhimokkha*	*“Effort with resolution continued.”*	*Moralizing ego-muscle.*	*“Effort and resolution arose; strengthen conditions.”*
Curiosity	*Often wholesome chanda + manasikāra*	*“Wholesome interest to understand.”*	*Nosy craving posing as learning.*	*“If sticky/compulsive, classify as taṇhā.”*
Confidence	*saddhā (faith/confidence) or adhimokkha*	*“Confidence supported the choice.”*	*Arrogance as confidence.*	*“If conceit-heat appears, flag māna, not saddhā.”*

T V5.5 — Condition-Type Cheats

Purpose: fast-read likely Paṭṭhāna modes around common hinges; coach what strengthens/weakens; give one classroom cue.

Link (episode hinge)	***Likely Paṭṭhāna modes***	***What strengthens***	***What weakens***	***Classroom cue***
Door-object → Sense-consciousness	*Object (ārammaṇa), faculty (indriya), support (nissaya)*	*Bright stimulus, rested faculties*	*Low salience, door gating (mute/dim)*	*“Name the door before the story.”*
Sense → Mind-door handoff	*Proximity (anantara), object, association (sampayutta)*	*Instant labeling/meaning-making*	*1–2 s pause, label door first*	*“Eye first, then idea. Keep the handoff.”*
phassa → vedanā (contact→feeling)	*Object, proximity, association*	*Loud cues, uninterrupted stream*	*Softer stimuli, micro-gaps, competing object*	*“Door, then ‘pleasant/neutral/unpleasant’ in 3 s.”*
vedanā → taṇhā (C2)	*Decisive support (upanissaya), repetition (āsevana), predominance (adhipati by desire)*	*High pleasantness, rumination, FOMO frames*	*Tone-naming, sati, value reframe, short delay*	*“Pleasant… pause… check for leaning.”*

taṇhā → upādāna	*Repetition, root (hetu: lobha), proximity*	*Justification loops, social validation*	*Evidence audit, bare-feeling language*	*“Spot justification speech. Return to tone.”*
upādāna → bhava	*Predominance, decisive support, presence (atthi)*	*Identity talk, enabling cues*	*Role-free phrasing, remove cue, alternative action*	*“State next lawful step only.”*
bhava → jāti (C3)	*Proximity, decisive support*	*Well-prepared behavior, zero friction*	*Insert friction, change context, add time gap*	*“Add a speed bump before acting.”*
avijjā → saṅkhāra	*Absence (natthi) of right view, wrong-view upanissaya, repetition*	*Echo-chambers, sloppy terms*	*Pair-testing, term audit, right-view reminders*	*“Define terms; test both directions.”*
saṅkhāra → viññāṇa (C1)	*Proximity, clear object, predominance*	*Strong task setup, single object*	*Object swap, pause, alternate start*	*“Set one clean object or don’t start.”*
Habit loop (any link)	*Repetition, decisive support, predominance*	*Same cue/time/place, short gaps*	*New cue, order change,*	*“Break one: cue, timing, or gap.”*

			10–30 s gap	
Resolution → action (speech/body)	*Predominance, association, proximity*	*Public commitment, checklist visible*	*Competing task, hidden checklist*	*“Say the smallest next action aloud.”*
Restlessness spike	*Dissociation (vippayutta) from calm, presence of agitation objects*	*Multitasking, feed-scroll*	*Single object, breath label, turn feeds off*	*“One object only; name ‘jumpiness’ once.”*

Notes on Sources

- *Two-truths guardrail and Abhidhamma method: CMA Introduction.*
- *Paṭṭhāna/24 conditions & conditionality overview (CMA Ch. VIII).*
- *DO pedagogy: four periods & “don’t skip vedanā.”*
- *Yamaka as analytic reference: CMA note.*
- *Kathāvatthu’s role: CMA (KV refutation).*

(House style honored; labels outside; one overlay; Pāli italicized.)

Ch. 5 — Classic Controversies (Classroom Pack I)

Orientation (why this matters)

Students bring strong claims to class—often correct in spirit, fuzzy in doctrine. This pack turns ten common misreads into rapid-fire drills that ***define****,* ***place****,* ***condition****, and* ***conclude****—so debates sharpen understanding rather than identities. We'll keep the two rails clean: test on paramattha (e.g., vedanā, cetanā, sati, taṇhā) while speaking safely in paññatti (roles/times/teams). Each mini-case follows our 6-Move loop from Ch. 4 and ends with a* ***bounded, teachable statement****. (Source anchor: A Comprehensive Manual of Abhidhamma (CMA), chs. I–IV, VIII; Abhidhammattha-saṅgaha; dependent arising handbooks)*

Diagram Hook (what to draw/see)

Plate V5.6 "10× Mini-Case Grid."

A4 landscape, PNG @300 dpi, sRGB; labels outside; ***one overlay****. A 2×5 grid; each tile shows the 6-Move icons (1–6). Caption: "Define → Place → Condition → Edge → Conclude."*

Plate V5.7 "Email Read: Eye vs. Mind Door."

Left frame: eye-door triad (eye–visible form–eye-consciousness) → phassa → vedanā. Right frame: mind-door adverting → meaning → narrative factors. Overlay: "Don't skip doors."

Doctrinal Core (precise Abhidhamma explanations)

- *Vedanā = feeling tone (pleasant/painful/neutral); it's not "emotion" and not itself virtue/vice.*

- *Cetanā (volition) coordinates the mind-moment and is decisive for* ***kamma*** *only in* ***kammically active (javana)*** *cittas; kiriya (functional) cittas (e.g., of an arahant) don't accumulate kamma.*

- *Sense-doors take their own objects (eye→visible form, ear→sound, etc.);* ***meaning*** *belongs to the* ***mind-door****.*

- *Sati (mindfulness) is a beautiful factor distinct from manasikāra (universal attention); chanda (desire-to-do) is ethically variable; taṇhā (craving) is unwholesome grasping.*

- *Dependent-arising pedagogy: ② **Present Effect (feeling)** precedes ③ **Present Cause (craving/clinging/actions)**; links are **conditional**, not automatic.*
  (Source anchors: CMA ch. I–IV, VIII; standard door/object/consciousness mapping; Paṭṭhāna overview of conditions)

Ten Curated Mini-Cases (each: Term Audit → Lens → Conditions → Bounded Conclusion)

1. ***"Is vedanā always wholesome/unwholesome?"***

   - ***Audit:*** *Vedanā = tone only.*

   - ***Lens:*** *khandha (feeling aggregate).*

   - ***Conditions:*** *Arises with contact; ethical color comes later at **javana**.*

   - ***Conclusion:*** *"Feeling is ethically indeterminate; virtue/vice belongs to associated factors at javana, not to tone itself."*

2. ***"Does every intention create kamma?"***

   - ***Audit:*** *Cetanā = volition; check citta type.*

   - ***Lens:*** *khandha (formations) / citta classification.*

   - ***Conditions:*** *Only **javana** in kammically active cittas produce kamma; kiriya does not.*

   - ***Conclusion:*** *"Intention in active **javana** creates kamma; resultant/functional intentions do not."*

3. ***Modern hook — "Reading email is thinking."***

   - ***Audit:*** *Eye sees shapes/colors (not meanings); "thinking" = mind-door processes.*
   - ***Lens:*** *āyatana/dhātu (door–object–consciousness).*
   - ***Conditions:*** *Eye-door triad first; then mind-door adverting takes* ***meaning*** *by concept (paññatti).*
   - ***Conclusion:*** *"Reading begins as an* ***eye-door triad****; 'thinking about it' is a* ***mind-door*** *episode that follows."*

4. ***"Sati = attention."***

   - ***Audit:*** *Sati (beautiful factor) ≠ manasikāra (universal attention).*
   - ***Lens:*** *khandha (mental factors).*
   - ***Conditions:*** *Both can co-occur; attention is always present, mindfulness is not.*
   - ***Conclusion:*** *"Attention turns to the object; mindfulness remembers it non-reactively; they're distinct."*

5. ***"Mindfulness is always pleasant."***

   - ***Audit:*** *Sati vs vedanā.*
   - ***Lens:*** *khandha.*
   - ***Conditions:*** *Sati can arise with any tone.*
   - ***Conclusion:*** *"Mindfulness may accompany pleasant, painful, or neutral feeling; no fixed valence."*

6. ***"All pleasant feeling leads to craving."***

- ***Audit:*** *Vedanā vs taṇhā.*
- ***Lens:*** *DO link 7→8; bands ②→③.*
- ***Conditions:*** *Craving arises* ***when*** *ignorance/unguarded attention support it; mindfulness/wisdom can inhibit.*
- ***Conclusion:*** *"Pleasant feeling* ***tends*** *to condition craving* ***if*** *supporting conditions obtain; not inevitable."*

7. ***"Does saññā create objects?"***

- ***Audit:*** *Saññā = marking/recognition.*
- ***Lens:*** *khandha + āyatana/dhātu (the meet already occurred).*
- ***Conditions:*** *Object is given at meet; saññā marks it; concepts (paññatti) can then be constructed.*
- ***Conclusion:*** *"Perception does not conjure objects; it marks features of what is met."*

8. ***"Is pain always bad kamma fruit?"***

- ***Audit:*** *Bodily/mental pain = unpleasant vedanā.*
- ***Lens:*** *khandha; result vs cause bands.*
- ***Conditions:*** *Pain can be past-kamma fruit (body) or present conditions (fatigue, pressure); ethical quality is in the* ***response****.*

- ***Conclusion:*** *"Pain is a result; wholesome or unwholesome lies in the present* ***javana*** *response."*

9. ***"All 'thinking' is mind-door only."***

- ***Audit:*** *Distinguish sense-door processing from mind-door commentary.*

- ***Lens:*** *āyatana/dhātu.*

- ***Conditions:*** *Sense-doors can be followed immediately by mind-door runs; many 'thoughts' are indeed mind-door, but initial knowing is often sense-door.*

- ***Conclusion:*** *"Mind-door hosts conceptual runs, but many episodes begin at a sense-door."*

10. ***"Ethics needs a self."***

- ***Audit:*** *Responsibility = present* ***volition*** *(cetanā) and associated factors, not a self-essence.*

- ***Lens:*** *khandha (formations) + conditions.*

- ***Conditions:*** *Accountability tracks causes/conditions at* ***javana****; outcomes follow lawfully without self-view.*

- ***Conclusion:*** *"Ethics is about training* ***conditions and volitions****, not positing a self."*

Practice Section (guided drills; 8–12 minutes)

1. ***Case Carousel (6–8 min).*** *In groups of 3, rotate through five tiles (teacher picks). For each: write the* ***ultimate definition****, choose* ***lens****, list* ***2 conditions****, and issue a* ***bounded conclusion*** *(≤20 words).*

2. ***Door Check (2–3 min).*** *Teacher flashes short clips/screenshots. Learners shout the* ***legal triad*** *(door–object–consciousness) and say whether the line is still on the* ***sense***

*rail or has moved to **mind-door**.*

3. ***Near-Neighbor Lightning (2–3 min).*** *Sort sticky words into: vedanā / saññā / cetanā / chanda / taṇhā / sati / manasikāra. One-sentence fix per misused term.*

Assessment Pack

A) True / False (10)

1. *Vedanā is ethically neutral by itself.* ***T***

2. *Every occurrence of cetanā accumulates kamma.* ***F*** *(not in resultant/functional cittas)*

3. *Eye-door can know meanings.* ***F*** *(meaning is mind-door)*

4. *Sati and manasikāra are identical factors.* ***F***

5. *Pleasant feeling guarantees craving.* ***F*** *(conditional, not automatic)*

6. *Saññā fabricates objects out of nothing.* ***F*** *(it marks what is met)*

7. *Pain can be present without unwholesome kamma in the response.* ***T***

8. *All "thinking" episodes start at mind-door.* ***F*** *(often, but many start at a sense-door)*

9. *Ethics depends on a posited self.* ***F*** *(depends on volition and conditions)*

10. *The lawful "meet" requires base, object, and matching consciousness.* ***T***

B) Fill-in-the-Blanks (10) — Word bank: vedanā, cetanā, taṇhā, sati, manasikāra, saññā, eye-door, mind-door, javana, kiriya

1. *Feeling tone is called _____. →* ***vedanā***

2. *Volition decisive for kamma is _____. →* ***cetanā***

3. *Functional, non-accumulating action is _____ citta.* → ***kiriya***

4. *Craving is _____.* → ***taṇhā***

5. *Remembering non-reactively is _____.* → ***sati***

6. *Turning to the object is _____.* → ***manasikāra***

7. *Marking/recognition is _____.* → ***saññā***

8. *Shapes/colors enter via the _____.* → ***eye-door***

9. *Meanings are taken at the _____.* → ***mind-door***

10. *Ethical color appears at _____ moments.* → ***javana***

C) Matching (10)

Left

1. *Vedanā*

2. *Cetanā*

3. *Taṇhā*

4. *Sati*

5. *Manasikāra*

6. *Saññā*

7. *Eye-door object*

8. *Mind-door object*

9. *Kiriya*

10. *Javana*

Right

A. Desire/craving grasping the object

B. Volition coordinating factors; karmically decisive (in active modes)

C. Pleasant/painful/neutral tone

D. Attention turning to the object

E. Memory-like, non-reactive presence

F. Marking/recognition of features

G. Visible form

H. Concepts, meanings, remembered images

I. Functional action without accumulation

J. Phase where ethical quality fires

Key: *1-C, 2-B, 3-A, 4-E, 5-D, 6-F, 7-G, 8-H, 9-I, 10-J.*

D) Label-the-Diagram (1)

On ***Plate V5.7****, label the left frame* ***eye–visible form–eye-consciousness → phassa → vedanā****; label the right frame* ***mind-door adverting → meaning → narrative factors (name one wholesome/unwholesome)****.*

E) Short Answer (2)

1. *In 3–5 lines, explain why vedanā is not "emotion" and how that clarity changes the way you coach a stressed teammate.*

2. *Give a two-line correction of "Mindfulness is just attention," naming one situation where manasikāra is present but sati is absent.*

F) Scenario Case (1)

"Slack at 8:59." *You glance at a long message and feel a rush, then start telling yourself a story. Apply the 6-Move loop: define the terms, place the lens, list two conditions, test one edge case, and close with a bounded statement about whether craving must arise.*

G) Micro-Log (1) — 60–90 s template

"Door/object: ___ → phassa; vedanā: ___; mind-door meaning: ___; factor check (circle): sati / adosa / taṇhā; bounded statement: _____."

H) Quick Quiz (5)

1. *Which door knows visible form?*
2. *Which factor makes kamma (in active modes)?*
3. *Give one difference between sati and manasikāra.*
4. *Write a 7-word bounded conclusion for case #6.*
5. *Is saññā object-creating or object-marking?*

Takeaway Box

- ***Don't skip doors.*** *Eye/ear/etc. first;* ***meaning*** *at mind-door.*
- ***Separate tone from ethics.*** *Vedanā ≠ virtue/vice; ethics shows at* ***javana****.*
- ***Volition is precise.*** *Kammaproducing cetanā ≠ functional kiriya.*
- ***Bound your claims.*** *Use conditions; avoid "always/never."*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

- ***V5.6 10× Mini-Case Grid.*** *Ten tiles with the 6-Move icons; overlay banner "Define → Place → Condition → Edge → Conclude."*

- ***V5.7 Email Read: Eye vs. Mind Door.*** *Split scene of inbox glance (left) and mind commentary (right); one overlay "Don't skip doors."*

- ***V5.8 Volition Map.*** *Flow of citta types with a highlight on* ***javana*** *vs* ***kiriya****; overlay "Kamma only in active javana."*

Tables

- ***T V5.6 Classic Controversies Matrix.*** *Columns: Claim | Term Audit | Lens (khandha/āyatana/dhātu) | Conditions (2–3) | Bounded Conclusion. Rows: all 10 mini-cases above.*

- ***T V5.7 Near-Neighbor Cheat.*** *Columns: Term | Core Definition | Often Confused With | 1-line Diagnostic | Example. Seed pairs: sati vs manasikāra; chanda vs taṇhā; vedanā vs "emotion".*

- ***T V5.8 Door vs. Meaning Quick-Pick.*** *Columns: Door | Legit Object | Typical Mislabel | Fix Phrase (e.g., Eye→visible form→"I'm already thinking"→"Seeing first; thinking next (mind-door)").*

T V5.6 — Classic Controversies Matrix

Purpose: test sloppy claims with term audit, correct lens, minimal conditions, bounded conclusion. Rows map the 10 mini-cases from T V5.4.

Claim	***Term Audit (paramattha)***	***Lens (khandha/āyatana/dhātu)***	***Conditions (2–3 to check)***	***Bounded Conclusion***
“The phone made me distracted.”	*Sound → phassa → pleasant vedanā → taṇhā*	*āyatana (ear–sound), khandha (feeling, formations)*	*Object (ārammaṇa), proximity (anantara), predominance (adhipati by desire)*	*Distraction followed pleasant tone and craving, not an external “force.”*
“They caused my anger.”	*Unpleasant vedanā with dosa-lean; then cetanā to speak*	*khandha (feeling, formations), āyatana (ear–sound)*	*Object, proximity, association (sampayutta)*	*Painful tone conditioned aversion; no owner or external controller is found.*
“Praise addicted me.”	*Pleasant vedanā; could be chanda or taṇhā*	*khandha (feeling), dhātu (mind elements)*	*Decisive support (upanissaya), repetition (āsevana)*	*Evidence fits steady chanda, not sticky taṇhā; watch repetition over time.*
“Traffic made me anxious.”	*Unpleasant vedanā + uddhacca (restlessness)*	*āyatana (eye–forms; mind objects), khandha*	*Object, presence (atthi), proximity*	*Restlessness arose dependent on unpleasant tone and present objects; “anxiety” isn’t a single entity.*
“I have no willpower;	*Pleasant vedanā → taṇhā + āsevana groove*	*khandha, dhātu (mind-door dhammas)*	*Repetition, decisive support, predominance*	*Habit loop is strengthened by repetition*

scrolling just happens."				*and cues; alter conditions, not identity.*
"The manager decided for us."	*Many cittas with adhimokkha + cetanā across persons*	*khandha (formations), āyatana (ear/mind)*	*Mutuality (aññamaññ a), association, predominance*	*Decision emerged via multiple minds/conditions; not a single "decider-dhamma."*
"Policy controls behavior."	*Concept as object; supports action via upanissaya*	*āyatana (mind object), dhātu (mind element)*	*Object, decisive support, support (nissaya)*	*Text served as object/decisive support; not an ultimate controller.*
"My body demanded food."	*Body rūpa sensations + unpleasant vedanā → cetanā to eat*	*dhātu (tangible), khandha (feeling)*	*Presence, object, proximity*	*Sensation and tone conditioned intention; no inner tyrant "body."*
"That student is lazy."	*Eye-door object, pleasant vedanā, novelty-taṇhā, weak sati*	*āyatana (eye→mind handoff), khandha*	*Object, decisive support, faculty (indriya of sati)*	*Off-task fits door→tone→craving with low mindfulness; train sati, redesign cues.*
"I have a bad memory."	*Saññā failed to retrieve mark; weak āsevana*	*khandha (perception), dhātu (mind)*	*Repetition, decisive support*	*Under-rehearsed recognition, not a defective "self"; strengthen repetition and supports.*

T V5.7 — Near-Neighbor Cheat

Purpose: stop look-alike terms from being swapped. Diagnose in one line and move on.

Term	***Core Definition***	***Often Confused With***	***1-line Diagnostic***	***Example***
sati	*Mindfulness factor that remembers and notes the object*	*manasikāra*	*Sati sustains/returns; manasikāra points/turns*	*"Sati kept returning to breath after each noise."*
manasikāra	*Attention/advertence toward the object*	*sati*	*Initial turning vs sustained remembering*	*"Attention turned to the ping, then wandered."*
chanda	*Wholesome/neutral desire-to-do*	*taṇhā*	*Steady aim vs sticky pull*	*"I want to understand this page." (chanda)*
taṇhā	*Craving leaning on pleasant/unpleasant/neutral*	*chanda*	*Tight, must-have feel; return-pull*	*"I need one more like." (taṇhā)*
vedanā	*Feeling tone (pleasant/neutral/unpleasant)*	*"Emotion" bundle*	*Tone alone vs package with stories*	*"Unpleasant tone arose at hearing the remark."*
cetanā	*Volition coordinating the act*	*chanda/taṇhā*	*Doing vs wanting*	*"Volition to click arose; wanting checked separately."*

samādhi	*Collectedness/unification*	*“Focus” via compulsion*	*Calm stability vs driven urgency*	*“Attention stayed unified without hurry.”*
adhimokkha	*Resolution/decision*	*cetanā*	*Choosing vs executing*	*“Resolution selected B; cetanā sent the email.”*
saddhā	*Confidence/faith*	*māna (conceit)*	*Warm confidence vs self-inflation*	*“Confidence to try, without one-up stance.”*
karuṇā	*Compassion*	*Pity/self-image*	*Other-focused relief vs self-story*	*“Compassion moved to help quietly.”*

T V5.8 — Door vs. Meaning Quick-Pick

Purpose: keep sense-door objects distinct from later meanings. Short fix lines for coaching.

Door	***Legit Object***	***Typical Mislabel***	***Fix Phrase***
Eye (cakkhu-dvāra)	*Visible form (color/shape)*	*“I saw the ringtone.”*	*“Seeing first: color/shape only; sound is ear-door.”*
Ear (sota-dvāra)	*Sound*	*“I heard the red alert.”*	*“Hearing first; ‘red’ is a later mind-door idea.”*
Nose (ghāna-dvāra)	*Odor*	*“I smelled sweetness of yellow.”*	*“Nose knows odor; color/meaning is elsewhere.”*
Tongue (jivhā-dvāra)	*Taste*	*“I tasted spicy anger.”*	*“Tongue knows taste; ‘anger’ is mind-door.”*
Body (kāya-dvāra)	*Tangible: hardness/temperature/motion*	*“Email pressure in my hands.”*	*“Body feels contact; ‘email’ is a mind-door concept.”*
Mind (mano-dvāra)	*Dhamma-objects (ideas, past/future images, marked ultimates)*	*“Mind-door heard the beep.”*	*“Sense-door first for sound; meaning next at mind-door.”*
Sense → Mind handoff	*Sense object then its idea/label*	*“I was already thinking while seeing.”*	*“Seeing first; thinking next at mind-door.”*
Formal practice	*Breath touch (body) or mental image (mind)*	*“I saw the breath.”*	*“You felt touch; any ‘seeing’ of breath is a concept at mind-door.”*

Notes on Sources (for teacher margin)

- *Two-truths guardrail and Abhidhamma method: CMA Introduction.*
- *Paṭṭhāna overview and 24 relations: CMA Ch. VIII.*
- *DO pedagogy: four periods; do not skip vedanā in the present arc.*
- *Yamaka as analytic reference; Kathāvatthu for points-testing: CMA notes.*

House style honored: single overlay logic, labels outside, Pāli italicized.

Answer Keys

True/False: *1 T; 2 F; 3 F; 4 F; 5 F; 6 F; 7 T; 8 F; 9 F; 10 T.*

Fill-ins: *1 vedanā; 2 cetanā; 3 kiriya; 4 taṇhā; 5 sati; 6 manasikāra; 7 saññā; 8 eye-door; 9 mind-door; 10 javana.*

Matching: *as listed in the key.*

Label-the-Diagram: *Left = eye→visible form→eye-viññāṇa→phassa → vedanā; Right = mind-door adverting→meaning→named factor.*

Short Answers (rubrics):

- *SA1: Must state "tone ≠ narrative"; give a coaching line that names tone and one factor.*
- *SA2: Contrasts sati/manasikāra with one concrete situation.*

Quick Quiz (sample answers): *1) Eye-door. 2) Cetanā (in active **javana**). 3) Attention turns vs. mindfulness remembers. 4) "Pleasant may condition craving—conditions needed." 5) Object-marking.*

House style honored: A4 landscape plates, labels outside, one overlay; Pāli terms in italics; two-rails discipline maintained.

Ch. 6 — Burden of Proof & Evidence Chains

Orientation (why this matters)

Great claims deserve great scaffolding. In our class we require four "landing pads" for any doctrinal statement: ***(1) Canon phrase—what it says, (2) Abhidhamma category—what it is, (3) Conditional pathway—how it works, (4) Observables—what we can point to in class****. This turns "I think…" into* ***show, don't just say****. You'll practice chaining a hot claim—"Right effort is willpower"—through these pads to reach a bounded, teachable conclusion. (Source anchors: CMA on four right efforts/right effort; energy/viriya across the 37 factors; citta-jāti incl. functional kiriya; Paṭṭhāna condition modes; Satipaṭṭhāna's "ardent" cue.)*

Diagram Hook (what to draw/see; 1 caption)

Plate V5.9 "Evidence Chain: 1→2→3→4"

Caption: "Land your claim on four pads: Canon phrase → Abhidhamma category → Conditional pathway → Classroom observables."

Doctrinal Core (precise Abhidhamma explanation)

- ***(1) Canon phrase—what it says.*** *The four right efforts (cattāro sammappadhānā): prevent unwholesome, abandon arisen unwholesome, arouse wholesome, increase arisen wholesome—****this fourfold is right effort****.*

- ***(2) Abhidhamma category—what it is.*** *In Abhidhamma,* ***energy*** *(viriya) is the factor that "does" those four efforts; it recurs nine times among the Thirty-seven (faculties, powers, enlightenment factor, path factor, etc.).* ***Volition*** *(cetanā) is the kamma-decisive coordinator;* ***functional*** *(kiriya) cittas involve activity without kammic accumulation.*

- ***(3) Conditional pathway—how it works.*** *Cetasikas support one another by* ***condition modes*** *(e.g.,* ***decisive support*** *pakatūpanissaya,* ***conascence****, etc.); effort functions by lawful support, not by a "self" pushing.*

- ***(4) Observables—what we can point to.*** *In Satipaṭṭhāna, the practitioner is* ***"ardent, fully aware, mindful"****—behaviors we can time and watch: e.g., starting tasks on cue,*

preventing triggers, swapping wholesome routines.

Modern hook (worked chain): "Right effort is willpower."

- ***Canon phrase.*** *Quote/teach the four right efforts.*

- ***Category.*** *Right effort = viriya doing four jobs; cetanā coordinates but doesn't equal "willpower."*

- ***Conditions.*** *Effort arises with aids (faith, attention, investigation) via lawful supports (e.g., decisive support/conascence).*

- ***Observables.*** *"Ardent" = starts Pomodoro on time; "prevent unwholesome" = muting pings; "arouse wholesome" = opening the draft doc; "increase wholesome" = extending focus by 5 minutes.*

- ***Bounded conclusion.*** *"Right effort is not brute willpower; it's viriya applying four functions, condition-supported and class-observable."*

Practice Section (guided drills; 8–12 min)

1. ***Pad Walk (4 min).*** *Small groups take a claim ("Mindfulness is attention," "Every intention makes kamma," "Pleasant always leads to craving") and land it on pads 1→4. Use a one-line cite for (1). (Hints: sati ≠ manasikāra; kiriya cittas; ②→③ not automatic.)*

2. ***Condition Cards (3–4 min).*** *Pick two Paṭṭhāna modes that plausibly support effort today (e.g., decisive support from inspiring recollection + conascence with faith). Write the if-then in plain English.*

3. ***Observable Swap (2–3 min).*** *Convert abstractions to behaviors: "prevent unwholesome" → "disable social media tab 9–11am," etc.*

4. ***Micro-demo (1 min).*** *One learner demonstrates "ardent" launch; partner times & logs.*

Assessment Pack

A) True/False (10)

1. *Right effort is defined in the Canon as four "supreme efforts."* ***T****.*

2. *In Abhidhamma, viriya performs the four right-effort functions.* ***T****.*

3. *Cetanā and "willpower" are exact synonyms.* ***F*** *(volition ≠ crude will; see citta-jāti).*

4. *Functional (kiriya) consciousness produces kamma.* ***F****.*

5. *Conascence and decisive support are Paṭṭhāna condition modes.* ***T****.*

6. *Satipaṭṭhāna's "ardent" is an observable cue for right effort.* ***T****.*

7. *Feeling (②) automatically becomes craving (③) in DO.* ***F*** *(don't skip conditions).*

8. *Energy appears only once among the 37 factors.* ***F*** *(appears nine times).*

9. *Evidence chains replace observation with textual proof.* ***F*** *(we require observables).*

10. *Abhidhamma categories answer "what it is" in our four-pad method.* ***T****.*

B) Fill-in-the-Blanks (10) — Word bank: sammappadhāna, viriya, cetanā, kiriya, pakatūpanissaya, conascence, vedanā, taṇhā, ātāpi, paññatti

1. *The Canon calls right effort the four* **_____**. → ***sammappadhāna****.*

2. *The energy factor doing them is* **_____**. → ***viriya****.*

3. *Volition coordinating states is* **_____**. → ***cetanā****.*

4. *Activity without kammic accumulation is* **_____** *citta.* → ***kiriya****.*

5. *Natural decisive support is _____. → **pakatūpanissaya**.*

6. *Rising-together conditioning is _____. → **conascence**.*

7. *Feeling is _____; craving is _____. → **vedanā; taṇhā**.*

8. *"Ardent" in Satipaṭṭhāna is _____. → **ātāpi**.*

9. *Roles/labels like "manager" are _____. → **paññatti**.*

10. *Our fourth pad demands _____. → **observables** (accept: "classroom observables").*

C) Matching (10)

Left

1. *sammappadhāna*

2. *viriya*

3. *cetanā*

4. *kiriya*

5. *pakatūpanissaya*

6. *Conascence*

7. *②→③*

8. *ātāpi*

9. *"Don't skip doors" rule*

10. *Evidence pad (2)*

Right

a) Energy factor doing four jobs

b) Four right efforts

c) Present effect → present cause (DO)

d) Ardent; observable in practice

e) Eye→form→eye-viññāṇa precedes meaning

f) Natural decisive support

g) Rise-together conditioning

h) What it is (Abhidhamma category)

i) Volition/kamma coordinator

j) Functional, non-kammic consciousness

Key: *1-b, 2-a, 3-i, 4-j, 5-f, 6-g, 7-c, 8-d, 9-e, 10-h. (DO & Satipaṭṭhāna anchors noted).*

D) Label-the-Diagram (1)

*On **Plate V5.9**, fill the four pads with: **Canon phrase** (quote the four right efforts) → **Abhidhamma category** (viriya, cetanā, citta-jāti note) → **Conditional pathway** (name two condition modes) → **Observables** (list one behavior per effort).*

E) Short Answer (2)

1. *In 4–6 lines, show how **right effort** differs from "willpower" by naming viriya, cetanā, and one condition mode.*

2. *Give one observable for each of the four efforts in a 30-minute study block.*

F) Scenario Case (1)

"Ship the draft." *At 9:00 you say: "I'll rely on willpower." Build the chain 1→4 and end with a bounded statement. Include one DO note (②→③ is not automatic).*

G) Micro-Log (1 — 60–90s)

"Effort pad #__: (Canon) ____; (Category) ____; (Conditions) ____; (Observable) ____; Result: started/blocked. Next tweak: ____."

H) Quick Quiz (5)

1. *Which pad answers "how it works"? → **Conditional pathway**.*

2. *Name the Pāli term for right effort's fourfold. → **sammappadhāna**.*

3. *Which factor 'does' the four? → **viriya**.*

4. *Give one Paṭṭhāna mode relevant to effort. → e.g., **decisive support/conascence**.*

5. *Quote one Satipaṭṭhāna cue that is observable. → **"Ardent, fully aware, mindful."***

Takeaway Box

- ***Four pads**: Canon → Category → Conditions → Observables.*

- ***Right effort ≠ willpower**: It's viriya doing four functions, condition-supported and class-observable.*

- ***Never skip conditions or doors** when explaining practice.*

Figures & Tables (for production)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each):

- ***V5.9 Evidence Chain 1→4** — Four stacked pads with arrow flow; overlay: "Show, don't just say."*

- ***V5.10 Right Effort Map** — The four efforts as a quadrant; side strip lists viriya and cetanā notes.*

- ***V5.11 Condition Modes Cue** — Minimal grid naming **decisive support / conascence / mutuality** with tiny one-line gloss.*

Tables:

- ***T V5.9 Canon→Category Cheatsheet.*** *Columns: Claim | Canon phrase | Category (citta/cetasika/jāti) | 2 likely condition modes | 1 observable.*

Purpose: tie messy claims to a canonical phrase, tag the right Abhidhamma category, pick two likely Paṭṭhāna modes, and name one observable you can actually see in class.

Claim	***Canon phrase (pointer)***	***Category (citta / cetasika / jāti)***	***2 likely condition modes***	***1 observable***
"The phone made me distracted."	*"Phassa paccayā vedanā; vedanā paccayā taṇhā." (DO)*	*Cetasika: vedanā, taṇhā*	*Ārammaṇa (object), anantara (proximity)*	*Micro-tilt toward phone; hand reaches before choice is named*
"They caused my anger."	*"Vedanā paccayā…" leading to aversion; "Na hi verena verāni…" (Dhp 5)*	*Citta: dosa-mūla; Cetasika: dosa*	*Ārammaṇa, sampayutta (association)*	*Heat in face, narrowing attention, urge to retort*
"Praise addicted me."	*"Vedanā paccayā taṇhā"; vs "chanda-iddhipāda"*	*Cetasika: taṇhā or chanda (disambiguate)*	*Upanissaya (decisive support), āsevana (repetition)*	*Return-pull to check likes vs steady work uptake*
"Traffic made me anxious."	*Hindrance: uddhacca–kukkucca nīvaraṇa*	*Cetasika: uddhacca with unpleasant vedanā*	*Atthi (presence), ārammaṇa*	*Fidgeting, scanning lanes, breath held high*
"Scrolling just happens."	*Habit groove: āsevana (Paṭṭhāna); "Appamādo amatapadaṃ" (Dhp 21)*	*Jāti: akusala trend sustained by repetition*	*Āsevana, upanissaya*	*Autopilot thumb sweep after cue*

"The manager decided for us."	*"Netaṃ mama, nesohamasmi…" (SN 22) non-owner; decision = adhimokkha*	*Cetasika: adhimokkha with cetanā*	*Aññamaññā (mutuality), sampayutta*	*Group paraphrase aligns, several nods before action*
"Policy controls behavior."	*Concept as object; Paṭṭhāna object support*	*Cetasika mix, object at mind-door; concept = paññatti*	*Ārammaṇa, upanissaya*	*People change steps after reading memo*
"My body demanded food."	*Body pain/pressure; "Vedanā paccayā taṇhā"*	*Cetasika: vedanā → cetanā to eat*	*Atthi (presence), anantara*	*Stomach pressure noted, then reach for snack*
"That student is lazy."	*Hindrance set; don't reify person*	*Cetasika: low sati, novelty-taṇhā; sometimes thīna-middha*	*Ārammaṇa, faculty (indriya of sati)*	*Eyes drift to novelty, no door-label before move*
"I have a bad memory."	*Saññā marking; "Bhāvitā bahulīkatā" improves recall*	*Cetasika: saññā; Jāti: result depends on training*	*Āsevana, upanissaya*	*Miss on recall improves after spaced practice*

T V5.10 Thirty-Seven Cross-walk (Energy track). *Where viriya appears and how it shows up in class.*

Purpose: show where viriya lives across the 37 aids, how it looks in class, and what to coach.

Component (37 set)	***Where viriya appears***	***Classroom observable***	***Coach cue (1-liner)***	***Typical misread to correct***
4 Sammappadhāna (Right Efforts)	*It is the set: prevent, abandon, arouse, maintain*	*Micro-initiations after noticing tone; restart after slip*	*"Name the effort: prevent/abandon/arouse/maintain."*	*"Trying hard" = strain; real viriya is steady, not clenched*
4 Iddhipādā	*Viriya-iddhipāda (energy as a base of success)*	*Sustained work block without compulsive heat*	*"Pick one aim, build energy under it."*	*Confusing viriya with taṇhā rush*
5 Indriya (faculties)	*Viriya-indriya (energy faculty)*	*Bounce-back after distraction; posture resets*	*"Short gap, then resume the same object."*	*Treating relapse as failure, not training data*
5 Bala (powers)	*Viriya-bala (energy power)*	*Effort continues even when mood dips*	*"Keep the thread; mood is not the boss."*	*Mood-based effort scheduling*
7 Bojjhaṅga (factors)	*Viriya-sambojjhaṅga*	*Brightening during investigation;*	*"Nudge energy after you label sloth."*	*Over-cranking into*

		drowsiness lifts		*restlessness*
Noble Eightfold Path	*Sammā-vāyāma (right effort)*	*Clear, bite-sized next actions*	*“One lawful step, then the next.”*	*Vague resolution without steps*
4 Satipaṭṭhāna	*Not explicit, but viriya fuels each foundation*	*Re-contacting the object after every wobble*	*“Touch the object again; don’t punish yourself.”*	*Thinking “awareness alone” will carry weak energy*
Hindrances clinic	*Viriya vs thīna-middha/uddhacca*	*Switching from slump to alert or from jitter to steady*	*“Add or subtract just enough energy.”*	*“More effort” as universal cure*
Jhāna skills (prep)	*Balanced viriya supports collection*	*Smooth entry after setup, fewer fidgets*	*“Ease plus intent; no forcing.”*	*Forcing breath, calling it effort*
DO present-arc drills	*Effort placed at vedanā → taṇhā hinge*	*Delay + reframe before craving recruits speech*	*“Label tone, add one beat, then choose.”*	*Skipping tone and preaching ethics*
Spaced practice habit	*Energy to repeat the right thing*	*Short, regular reps; visible uptick in recall*	*“Two reps now, one this evening.”*	*Marathon sessions, no spacing*

Group work	*Collective energy without mob heat*	*Coordinated starts, tidy handoffs, low chatter*	*"State task, start clock, return on bell."*	*Confusing volume with energy*

Answer Keys

True/False: *1 T; 2 T; 3 F; 4 F; 5 T; 6 T; 7 F; 8 F; 9 F; 10 T.*

Fill-ins: *1 sammappadhāna; 2 viriya; 3 cetanā; 4 kiriya; 5 pakatūpanissaya; 6 conascence; 7 vedanā; taṇhā; 8 ātāpi; 9 paññatti; 10 "observables."*

Matching: *1-b, 2-a, 3-i, 4-j, 5-f, 6-g, 7-c, 8-d, 9-e, 10-h.*

Diagram/SA/Scenario/Quiz: *see model expectations above for credit.*

House style honored: Pāli in italics; labels outside; one overlay per plate; classroom-ready drills.

Ch. 7 — Fallacies & Fixes (Applied Logic for Dhamma)

Orientation (why this matters)

When doctrine enters a lively classroom, tiny logic slips become big view problems. Typical stumbles: mixing paramattha with paññatti, flipping time order (putting causes where results go), treating results (vipāka) as moral blame, or equating nearby terms (e.g., sati vs. manasikāra). This chapter installs quick "spot-and-fix" habits so discussions purify view rather than heat it up. We'll use three anchors: (1) two-truths guardrail (paramattha vs. paññatti), (2) the 5×4 time grid (① Past Cause, ② Present Effect, ③ Present Cause, ④ Future Effect), and (3) the three rounds (vaṭṭa: kilesa–kamma–vipāka). (Source: CMA; Breaking the Wheel)

Diagram Hook (caption only)

"Fallacy Triage Map." *One A4 plate with three lanes: (A) Two Truths rail check, (B) 5×4 period check, (C) Vaṭṭa round check; red "fix" arrows to the right with sentence frames.*

Doctrinal Core (precise Abhidhamma explanation)

1) Category leap (mixing paññatti and paramattha).

Abhidhamma distinguishes ultimate realities—citta, cetasika, rūpa, nibbāna—from concepts

(paññatti). Paññatti includes six practical kinds (formal, collective, local, temporal, spatial, sign) and even "person" (puggala) as mere designation, not an ultimate entity. Fix: debate ultimates; report conventions safely. (Source: CMA, Ch. VIII)

Repair script:

"Let's restate that in two rails: Convention—'team missed Q4' (samūha-paññatti; kāla-paññatti). Ultimate—door/object/knowing triads and mental factors involved."

2) Mis-time-band (② vs. ③).

Use the 5×4 grid: ② Present Effect = links 3–7 (viññāṇa … vedanā), ③ Present Cause = links 8–10 (taṇhā, upādāna, bhava). Never call vedanā a cause; it's a result. (Source: Breaking the Wheel)

Repair script:

"Place it: if it's vedanā, it sits in ② (result). The new cause begins at taṇhā (③). So the lawful hinge is C2: vedanā → taṇhā."

3) False necessity ("always/never").

Abhidhamma classifies precisely; e.g., 89/121 cittas by kinds and planes, with feelings varying (joy/equanimity). Blanket "always" claims usually ignore lawful diversity. (Source: CMA, Ch. I)

Repair script:

"Scope it. Which plane/type of citta? What concomitant feeling?" (Then cite the exact bucket.)

4) Mis-vaṭṭa (kilesa vs. vipāka).

Three rounds: kilesa (1, 8, 9), kamma (2, 10), vipāka (3–7; 11–12). Teaching line: "Kilesa + kamma cause; vipāka shows." Don't scold results. Know them; cut at C2. (Source: Breaking the Wheel)

Repair script:

"Report in vipāka (②/④): 'know/endure.' Report in kilesa/kamma (①/③): 'abandon/ restrain'."

5) Equivocation (near-neighbors).

Manasikāra (attention) is a universal mental factor—turning the mind to the object—while sati (mindfulness) is exclusively beautiful; there is no "wrong mindfulness." Don't swap them. (Source: CMA)

Repair script:

"Say: 'Attention engaged' (manasikāra). Only call it sati if it meets the beautiful set."

6) Illegal arrows (skipping functions).

E.g., drawing phassa → taṇhā skips vedanā. Keep the function whispers: "fields impinge → feels → leans." (Source: Breaking the Wheel)

Practice Section (5–12 minutes)

Classroom (7 min).

1. ***Pin & Place.*** *Teacher reads a hot take: "Feeling causes contact." Students: (a) Mark "false" and state the lawful order: saḷāyatana → phassa → vedanā. (b) Place each on the 5×4 grid. (c) Write the fix: "Phassa paccayā vedanā." (Source: DO practice guide)*

2. ***Two-Rails Rewrite.*** *Convert "This person is careless" to: Convention—designation talk; Ultimate—door/object/knowing + cetasikas. (Source: CMA)*

Solo (5 min).

3) ***Round Audit.*** *Take one fresh irritation: label the vaṭṭa step shown now; choose duty (Know/Abandon/Restrain). (Source: Breaking the Wheel)*

Assessment Pack

A) True/False (10)

1. *Vedanā belongs to ② Present Effect.* ***T****. It is a result (vipāka).*

2. *"Person" is an ultimate reality.* ***F****. It's paññatti.*

3. *It is correct to argue phassa → taṇhā.* ***F****. Skips vedanā.*

4. *Manasikāra and sati are interchangeable terms.* ***F****. Different role/ethic.*

5. *Vipāka items are to be known; not blamed.* ***T****.*

6. *"Team" and "Q4" are samūha- and kāla-paññatti.* ***T****.*

7. *Kilesa + kamma cause; vipāka shows.* ***T****.*

8. *All pleasant feeling necessarily leads to craving.* ***F****. False necessity; hinges matter.*

9. *③ Present Cause starts at taṇhā.* ***T****.*

10. *Ultimate analysis avoids conventional speech altogether.* ***F****. Keep rails separate; both used lawfully.*

Answer key: *Shown inline.*

B) Fill-in-the-Blanks (10)

Word bank: paramattha, paññatti, ② Present Effect, ③ Present Cause, C2, manasikāra, sati, kilesa-vaṭṭa, vipāka, illegal arrow

1. *Calling "brand color" ultimate is a category leap into* ***paññatti****. →* ***paññatti****.*

2. *Vedanā sits in ②* ***Present Effect****. → ②* ***Present Effect****.*

3. *The hinge from feeling to craving is* ***C2****. →* ***C2****.*

4. *Attention turning toward an object is* ***manasikāra****. →* ***manasikāra****.*

5. *Mindfulness as a beautiful factor is* ***sati****. →* ***sati****.*

6. *Saying phassa → taṇhā is an* ***illegal arrow****. →* ***illegal arrow****.*

7. *"Know/endure" applies to* ***vipāka****. →* ***vipāka****.*

8. *Greed and clinging belong to* ***kilesa-vaṭṭa****. →* ***kilesa-vaṭṭa****.*

9. *Today's doing begins in ③* ***Present Cause****. → ③* ***Present Cause****.*

10. *In debate, test claims at the* ***paramattha*** *level. →* ***paramattha****.*

Answer key: *Shown inline.*

C) Matching (10)

Match A→B.

A: (1) samūha-paññatti (2) kāla-paññatti (3) C2 (4) ② Present Effect (5) ③ Present Cause (6) manasikāra (7) sati (8) kilesa-vaṭṭa (9) illegal arrow (10) "Know / Abandon" rule

B: (a) group/role like "team" (b) time span like "Q4" (c) vedanā → taṇhā (d) links 3–7 (vipāka) (e) links 8–10 (new causes) (f) attention, turns to object (g) beautiful mindfulness (h) defilements round (i) skips a lawful step (j) two-truths QA: ②/④ know; ①/③ abandon

Key: *1-a ; 2-b ; 3-c ; 4-d ; 5-e ; 6-f ; 7-g ; 8-h ; 9-i ; 10-j*

D) Label-the-Diagram (1)

Prompt: *On a clean DO wheel, place these labels outside the rim: saḷāyatana → phassa → vedanā; tag ② over links 3–7; draw C2 as a short dashed chord 7→8. (Teacher checks: no overlay stacking; hub clean.)*

Answer key: *3–7 in ②; C2 dashed 7→8; labels outside.*

E) Short Answer (2)

1. *Explain why "Reading email is thinking" is a category mistake.*

   Key (2–3 lines): *Eye-door rūpa is known first (② result). The "thinking" is a separate mind-door episode (③ cause only if craving/clinging join). Keep rails: paramattha triads vs. memo concepts.*

2. *Give one lawful counterexample to "All pleasant feeling leads to craving."*

   Key: *Pleasant vedanā may be known with mindfulness (sati); C2 is not compelled. State: "pleasant tone known; no leaning to taṇhā."*

F) Scenario Case (1)

Open-plan office. *You hear a Slack ping; a warm glow rises; you type a sharp reply. Diagnose: (a) period of "ping" triad, (b) where pleasant tone sits, (c) where the sharp reply began, (d) one lawful fix.*

Answer key: *(a) ② (sota-dvāra result) (b) ② vedanā (result) (c) ③*

(taṇhā/upādāna/bhava—new causes) (d) Freeze C2: feel tone; don't feed craving; or C1 fallback—catch intending pre-type.

G) Micro-log (1)

Template (60–90s): *"Door: __ ; Object: __ ; Knowing: __ ; Period: ②/③ ; Round: vipāka/kilesa/kamma ; Hinge: C1/C2 ; Action: Know/Abandon/Restrain." (Teacher checks placement.)*

H) Quick Quiz (5)

1. *Which link starts ③ Present Cause?* ***taṇhā.***
2. *State the two truths QA for "I felt hurt."* ***Report in ② → Know.***
3. *Name the three rounds.* ***kilesa, kamma, vipāka.***
4. *Give one example of samūha-paññatti.* ***"Team."***
5. *What's wrong with phassa → taṇhā?* ***Illegal arrow; must pass through vedanā.***

Takeaway Box

- *Keep rails clean: test claims at paramattha, speak safely in paññatti.*
- *Place everything on the 5×4 grid before concluding. ② = know; ③ = abandon/ restrain.*
- *Teach functions, not owners: "impinges → feels → leans." Illegal arrows vanish.*

Figures & Tables (production briefs)

Figures

1. ***V5.7.1 Fallacy Triage Map.*** *Three-lane audit (Truths / 5×4 / vaṭṭa). Labels outside; one overlay only. Purpose: repair path at a glance. (Source rules)*

2. ***V5.7.2 Illegal Arrows — Red Cross Set.*** *Show phassa → taṇhā cross-out; add function whispers below correct links.*

3. ***V5.7.3 Two-Rails Prompt Card.*** *Left: safe paññatti frames; Right: paramattha anchors.*

4. ***V5.7.4 Period Bands ①–④ (Clean Ring).*** *Thin arcs only; labels outside; hub clean. Purpose: prevent mis-time-band.*

Tables

- ***T V5.7.1 Fallacy → Diagnosis → Fix.*** *Columns: Claim • Error type • Place on grid • Repair sentence.*
- ***T V5.7.2 Paññatti Types with Workplace Examples.*** *(formal/collective/local/temporal/spatial/sign)*
- ***T V5.7.3 Rounds & Duties.*** *kilesa → abandon; kamma → restrain; vipāka → know.*

T V5.7.1 — Fallacy → Diagnosis → Fix

Purpose: name the error, place it on the analysis grid, and give a clean repair sentence.

Claim	***Error type***	***Place on grid (Truth; Lens; Flow)***	***Repair sentence***
"The phone made me distracted."	*External-cause reification; object→state confusion*	*Sammuti; Āyatana (ear–sound); Sense→Mind*	*"Hearing occurred, pleasant vedanā arose, then taṇhā pulled attention to the phone."*
"They caused my anger."	*External-cause reification; identity coloring*	*Sammuti; Āyatana (ear–sound); Sense→Mind*	*"Unpleasant vedanā conditioned a dosa-lean; responding is optional."*

“Praise addicted me.”	*Near-neighbor swap (chanda vs taṇhā)*	*Paramattha; Khandha (feeling/formations); Mind*	*“Pleasant tone arose; check for steady chanda or sticky taṇhā before acting.”*
“Traffic made me anxious.”	*Reifying “anxiety” as a thing*	*Sammuti; Āyatana (eye–forms, mind-objects); Sense→Mind*	*“Unpleasant vedanā with uddhacca occurred; return to one object.”*
“I have no willpower; scrolling just happens.”	*Fatalism; identity story; ignores repetition*	*Sammuti; Dhātu (mind); Mind*	*“Pleasant tone led to taṇhā reinforced by āsevana; change the cue and add a gap.”*
“The manager decided for us.”	*Single-agent fallacy*	*Sammuti; Khandha (formations); Mind*	*“Resolution (adhimokkha) and cetanā across several minds converged on B.”*
“Policy controls behavior.”	*Reifying a concept as a force*	*Sammuti; Āyatana (mind-object); Mind*	*“The policy text served as object and upanissaya for new actions.”*
“My body demanded food.”	*Homunculus-in-the-body story*	*Sammuti; Dhātu (tangible + mind); Sense→Mind*	*“Pressure sensation and unpleasant vedanā conditioned cetanā to eat.”*
“That student is lazy.”	*Moralizing identity label*	*Sammuti; Āyatana + Faculty; Sense→Mind*	*“Eye-door novelty with pleasant tone and low sati led off-task; train sati and adjust cues.”*
“I have a bad memory.”	*Essentialist identity; ignores training*	*Sammuti; Khandha (perception); Mind*	*“Recognition (saññā) failed due to low āsevana; use spaced practice.”*

T V5.7.2 — Paññatti Types with Workplace Examples

Purpose: keep designations safe and non-reifying.

Type	***Pāli tag***	***One-line definition***	***Workplace example (safe use)***
Formal designation	*nāma-/puggala-paññatti*	*Role/title by convention*	*“The ‘manager’ requested a revision.” → “A person designated ‘manager’ formed cetanā to request changes.”*
Collective	*samūha-paññatti*	*Group designation*	*“The ‘team’ presented.” → “Several individuals, each with their own cittas, coordinated speech acts.”*
Local (contextual label)	*nāma-/attha-paññatti (scope-tied)*	*In-house names for tools/stages*	*“Send it to ‘Phase Green.’” → “Move the file to the folder named ‘Phase Green.’”*
Temporal	*kāla-paññatti*	*Time designations*	*“Finish it by ‘noon.’” → “Act when the clock shows 12:00; no ‘time-dhamma’ involved.”*
Spatial	*disā/okāsa-paññatti*	*Direction/place/space*	*“Meet in ‘Room 305.’” → “Go to the location labeled ‘305’; treat it as object-support.”*
Sign	*nimitta-paññatti*	*Symbol/mark template*	*“Use the ‘⚠️’ icon.” → “Insert the warning sign; it conditions attention as object.”*

T V5.7.3 — Rounds & Duties

Purpose: align each vaṭṭa with its appropriate duty and coaching move.

Round (vaṭṭa)	***Duty (kicca)***	***Typical observable***	***Practice move***	***Language cue***
Kilesa-vaṭṭa (defilements)	*Abandon*	*Heat, tight pull, justification speech*	*Name tone, see the lean, release*	*"Pleasant… pause… drop the grasp."*
Kamma-vaṭṭa (fabrications/acts)	*Restrain*	*Impulse to speak/do while heated*	*Insert gap; pick smallest lawful act*	*"One breath, then a smaller step."*
Vipāka-vaṭṭa (results)	*Know*	*Pain/pleasantness, mood, outcomes*	*Label as result; don't fight the weather*	*"Result noted; next wise act only."*

Notes & Source Cues

- *Two truths and scope of Abhidhamma vs Suttas: CMA Introduction (paramattha vs sammutī).*
- *Paññatti taxonomy and examples (land/mountain; house/chariot; east/west; morning/noon; well/cave; nimitta): CMA Ch. VIII.*
- *5×4 time bands, bridges, "illegal arrows": Breaking the Wheel.*
- *Three rounds and duties (abandon/ restrain/ know): Breaking the Wheel.*

Answer Keys

All answers are provided inline with each assessment component for immediate teacher reference (house style).

Notes & Source Cues

- *Two truths & scope of Abhidhamma vs. Suttas: CMA intro (paramattha vs. sammuti).*
- *Paññatti taxonomy & examples (land, mountain; house, chariot; east/west; morning/noon; well/cave; nimitta): CMA Ch. VIII.*
- *5×4 time bands; bridges; "illegal arrows": Breaking the Wheel.*
- *Three rounds and duties: Breaking the Wheel.*

Ch. 8 — Emotional Heat & Skillful Cooling

Orientation (why this matters)

When discussions get hot, view gets blurry. This chapter gives you a ***cooling protocol*** *you can run in under two minutes: (1) switch to* ***designation*** *(paññatti) language to lower identity-threat, (2)* ***return to observables*** *(what door met what), (3) require a* ***door–tone–factor*** *statement (triad → phassa → vedanā + a named mental factor), and (4) take a* ***pair-question timeout*** *to test scope without blame. This keeps doctrine lawful—****contact before feeling; feeling before craving****—and invites wholesome factors like sati (mindfulness), passaddhi (tranquillity), and adosa (non-hate) back online.*

Diagram Hook (what to draw/see; 1 caption)

Plate V5.12 "Cooling Protocol Ladder."

Caption: "Up the ladder in 4 moves: Designation → Observables → Door–Tone–Factor → Pair-Question Timeout." (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay: ***"Facts first, then feelings, then fixes."****)*

Doctrinal Core (precise Abhidhamma explanation)

- ***Why designation language cools.*** *"Team," "moderator," "Q4" are paññatti (concepts), not ultimates; speaking in roles/times defuses self-view while we test realities at the paramattha rail. Use samūha-paññatti (group) and kāla-paññatti (time) to frame next steps without reifying persons.*

- ***Return to observables.*** *Lawful sequence: sense base + object + matching consciousness → **contact** (phassa) → **feeling** (vedanā). Don't invert time bands (② Present Effect before ③ Present Cause).*

- ***Door–Tone–Factor statement.*** *Require the line: "Door/object: __ → phassa; vedanā: __; factor: __." Here vedanā is **tone** (pleasant/painful/neutral), not emotion; a factor (e.g., dosa/adosa, sati) rides later with the citta.*

- ***Cooling factors to recruit.***
  - *Sati (mindfulness) is an exclusively **beautiful** cetasika—there's no "wrong mindfulness."*
  - *Hiri–ottappa (moral shame/dread) and adosa (non-hate) stabilize speech/intent.*
  - *Passaddhi (tranquillity) **calms reactions to contact**—explicitly listed among awakening factors.*

- ***Pair-question timeout (Yamaka spirit).*** *Ask two quick tests: "Always?" "Not-X means not-Y?" to unstick all-or-nothing claims—then re-enter with a **bounded** statement. (Method: class tool; keeps rails clean.)*

- ***Practice touchpoints.*** *Satipaṭṭhāna frames "ardent, fully aware, mindful"—behaviors you can **see** (start timer, mute notifications, one-minute turns).*

Modern hook — Group chat flare (live read)

*You read a sharp message. **Designation:** "As facilitator, at 10:05, I'm pausing thread." **Observables:** "Eye-door met visible form + characters; phassa → vedanā unpleasant." **Factor:** "Dosa urge noted; recruiting sati/adosa." **Pair-question:** "Does every unpleasant tone require a reproach?" (No.) Resume with a clean proposition.*

Practice Section (guided drills; 8–12 mins total)

1) Two-Minute Cooling Run (classroom, 4–5 mins).

*Teacher posts a heated sentence. Teams perform the 4-step ladder aloud: **Designation** →*

Observables → Door–Tone–Factor → Pair-Question. *Record one bounded re-statement (≤15 words).*

2) Door–Tone Sprints (2–3 mins).

Flash three screenshots/chat snippets. Learners label legal triad (door/object/viññāṇa), then tone only. (No storyline.)

3) Factor Swap (2–3 mins).

Given "urge to clap back," replace with an available ***beautiful*** *set (sati, adosa, hiri-ottappa). Note one observable (e.g., "one deep breath; 60-sec pause").*

4) Pair-Question Timeouts (1–2 mins).

On a whiteboard, test the hot claim with "always?" / "not-X not-Y?" then rewrite as a ***bounded*** *statement.*

Assessment Pack

A) True/False (10)

1. *Speaking in roles/times uses paññatti and helps reduce heat.* ***T.***

2. *In lawful order, vedanā comes before phassa.* ***F*** *(contact precedes feeling).*

3. *Vedanā is emotion.* ***F*** *(it's tone only).*

4. *Sati can be "wrong mindfulness."* ***F*** *(exclusively beautiful).*

5. *Passaddhi calms reactions to contact.* ***T.***

6. *"Door–Tone–Factor" means triad → phassa → vedanā plus a named cetasika.* ***T.***

7. *Designation talk reifies a self and should be avoided.* ***F*** *(use safely to coordinate).*

8. *Pair-questions help expose false necessity ("always/never").* ***T.***

9. *Hiri–ottappa belong to the beautiful set and support cooling.* ***T.***

10. *"Eye knows meanings" is correct in Abhidhamma.* ***F*** *(meaning is mind-door; eye takes visible form).*

Answer key: *1 T; 2 F; 3 F; 4 F; 5 T; 6 T; 7 F; 8 T; 9 T; 10 F.*

B) Fill-in-the-Blanks (10)

Word bank: ***samūha-paññatti, kāla-paññatti, phassa, vedanā, sati, adosa, passaddhi, hiri-ottappa, mind-door, visible form***

1. *Group/role framing is* ***_____****. →* ***samūha-paññatti****.*
2. *"At 10:05" is* ***_____****. →* ***kāla-paññatti****.*
3. *The "strike" of meeting is* ***_____****. →* ***phassa****.*
4. *Feeling tone is* ***_____****. →* ***vedanā****.*
5. *Mindfulness as a beautiful factor is* ***_____****. →* ***sati****.*
6. *Non-hate that cools replies is* ***_____****. →* ***adosa****.*
7. *Tranquillity that calms reactivity is* ***_____****. →* ***passaddhi****.*
8. *Moral shame/dread are* ***_____****. →* ***hiri-ottappa****.*
9. *Letters carry meaning at the* ***_____****. →* ***mind-door****.*
10. *The eye-door's object is* ***_____****. →* ***visible form****.*

Answer key: *as above.*

C) Matching (10)

Left

1. *Paññatti (role/time)*
2. *Phassa*
3. *Vedanā*
4. *Sati*
5. *Adosa*
6. *Hiri-ottappa*
7. *Passaddhi*
8. *Eye-door object*
9. *Meaning/interpretation*
10. *Pair-question timeout*

Right

A. Tranquillity; calms reactions

B. Group/time designations

C. Contact (meet of three)

D. Tone: pleasant/painful/neutral

E. Mindfulness (beautiful cetasika)

F. Non-hate/kindness

G. Moral shame & moral dread

H. Visible form

I. Mind-door activity

J. Probe "always?"/"not-X not-Y?"

Key: *1-B, 2-C, 3-D, 4-E, 5-F, 6-G, 7-A, 8-H, 9-I, 10-J.*

D) Label-the-Diagram (hub/rim) (1)

*On **V5.12 Cooling Protocol Ladder**, label each rung: **Designation** → **Observables** → **Door–Tone–Factor** → **Pair-Question**. Add a sample filled line under rung 3: "Ear→sound→ear-viññāṇa → phassa; vedanā: unpleasant; factor: sati recruited." (Check: labels outside; one overlay.)*

Key: *Full credit if order and one lawful Door–Tone–Factor line are present.*

E) Short Answer (2)

1. *In 4–6 lines, show how a **designation switch** and a **Door–Tone–Factor** line de-escalate "You disrespected me!"*

   Key: *Role/time phrasing; eye/ear triad; phassa → vedanā unpleasant; name adosa/sati; bounded next step.*

2. *Explain why "Feeling causes contact" is a **time-band inversion**, and correct it.*

   Key: *Contact precedes feeling; cite lawful order; rewrite claim precisely.*

F) Scenario Case (1)

"Thread on fire." *In a team chat, a blunt remark lands and tempers spike. Run the 4-step ladder: (1) designation frame for turn-taking, (2) observables of the last 5 seconds (door/object/knowing), (3) Door–Tone–Factor for your own mind, (4) pair-questions to revise the claim. Close with a **bounded** proposition everyone can test.*

Model points: *role/time; eye- or ear-door first; vedanā named; factor shift (sati/adosa/passaddhi); scope refined.*

G) Micro-Log (1) — 60–90s template

*"**Designation** (role/time): __. **Observables**: door/object/viññāṇa __. **Tone**: __. **Factor**: __ (recruited). **Pair-Q**: always?/not-X not-Y?. **Bounded statement**: __." (Teacher looks for lawful order and non-reifying language.)*

H) Quick Quiz (5)

1. *Which comes first—phassa or vedanā? → **Phassa.***

2. *Give one **beautiful** factor that cools heat. → e.g., **sati / adosa / passaddhi**.*

3. *What is the eye-door's lawful object? → **Visible form.***

4. *Write a Door–Tone–Factor line in 10 words or fewer. → (teacher-graded)*

5. *Why use paññatti during cooling? → **To coordinate safely without reifying a self.***

Reflection Ticket (1)

"What sentence did you cool today using the ladder? Copy it, then write your designation frame, observables, Door–Tone–Factor line, and a revised bounded statement."

Takeaway Box

- ***Switch rails:** speak in paññatti (role/time) while testing paramattha.*

- ***Sequence matters:** door/object/viññāṇa → phassa → vedanā; don't invert.*

- ***Cool with factors:** recruit sati, adosa, passaddhi; tone ≠ narrative.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each):

1. ***V5.12 Cooling Protocol Ladder** — Four stacked rungs: Designation → Observables → Door–Tone–Factor → Pair-Q. Purpose: quick de-escalation script.*

2. ***V5.13 Contact→Feeling Strip** — Thin timeline: base+object+consciousness → **phassa** → **vedanā**; overlay: "Don't invert."*

3. ***V5.14 Beautiful Set Cue** — Icons for sati, adosa, hiri-ottappa, passaddhi with one-line roles.*

Tables:

- ***T V5.12 Cooling Moves → Teacher Prompts.*** *Columns: Move | Sample script | Why it cools | Observable check.*

- ***T V5.13 Door–Tone–Factor Quick-Pick.*** *Columns: Door | Legit object | Tone labels | Factor to recruit | Illegal shortcuts to avoid.*

- ***T V5.14 Beautiful Factors in Class.*** *Columns: Factor | Definition (short) | Classroom observable | Typical mislabel | Fix phrase.*

T V5.12 — Cooling Moves → Teacher Prompts

Purpose: de-heat C2 (vedanā→taṇhā), break grooves, recruit beautiful factors.

Move	***Sample script (teacher prompt)***	***Why it cools***	***Observable check***
Door-first label	*“Name the door only: seeing / hearing / body.”*	*Anchors at sense level before meanings; reduces spiraling*	*Student states a door within 2–3 s*
Tone-in-3s	*“Now add tone: pleasant, unpleasant, or neutral.”*	*Inserts awareness at the hinge; undercuts upanissaya for craving*	*Voice slows; micro-nod; fewer justifications*
One-breath gap	*“One breath before you act or speak.”*	*Adds proximity gap; weakens anantara chain to reaction*	*Visible inhale; delayed response*
Single-object rule (60 s)	*“One object for the next minute; no switching.”*	*Cuts uddhacca; supports samādhi*	*Fewer fidgets; steadier gaze*
Shrink the next step	*“State the smallest lawful next action.”*	*Reduces adhipati heat; lowers failure cost*	*Crisp micro-action stated and done*

Bare-feeling language	*“Say ‘unpleasant feeling arose,’ not ‘you upset me.’”*	*Removes blame story; lowers dosa*	*Pronouns drop; tone softens*
Evidence audit	*“What did you see/hear exactly?”*	*Replaces views with data; cools diṭṭhi*	*Concrete sensory words appear*
Cue redesign	*“Mute one non-essential notification for this block.”*	*Weakens upanissaya and āsevana*	*Fewer glances to device*
Handoff callout	*“Seeing first; thinking next at mind-door.”*	*Keeps sense→mind sequence clean; stops “illegal merge”*	*Student can narrate the handoff*
Values reframe	*“What wholesome aim is active here?”*	*Recruits saddhā/paññā; dilutes craving aim*	*Posture opens; plan clarifies*
Public micro-commit	*“Say your next action to the room.”*	*Predominance shifts to resolution (adhimokkha)*	*Action begins within 10 s*
Posture reset	*“Unclench jaw, drop shoulders, breathe low.”*	*Calms body door; supports tatramajjhattatā*	*Jaw/shoulder release visible*

T V5.13 — Door–Tone–Factor Quick-Pick

Purpose: keep doors and meanings separate; recruit the right factor; avoid illegal shortcuts.

Door	***Legit object***	***Tone labels***	***Factor to recruit***	***Illegal shortcuts to avoid***
Eye (cakkhu-dvāra)	*Visible form (color/shape)*	*pleasant / neutral / unpleasant*	*sati, samādhi*	*Jumping to meaning ("I saw the insult")*
Ear (sota-dvāra)	*Sound*	*pleasant / neutral / unpleasant*	*sati, tatramajjhattatā*	*Painting sounds with color/intent ("red alert tone offended me")*
Nose (ghāna-dvāra)	*Odor*	*pleasant / neutral / unpleasant*	*sati*	*Mixing with taste/vision ("smelled the sweetness of yellow")*
Tongue (jivhā-dvāra)	*Taste*	*pleasant / neutral / unpleasant*	*sati, hiri/ottappa (food etiquette)*	*Calling emotion a taste ("tasted anger")*
Body (kāya-dvāra)	*Tangible: hardness/softness, temperature, motion*	*pleasant / neutral / unpleasant*	*sati, samādhi*	*Attributing concepts to touch ("email pressure in my hands")*
Mind (mano-dvāra)	*Dhamma-objects (ideas, memories, concepts, marked ultimates)*	*pleasant / neutral / unpleasant*	*paññā, viriya*	*Pretending mind-door heard/saw a sense object*

Sense→Mind handoff	*Sense object then its idea/label*	*tone at sense, then tone at idea*	*sati to mark sequence*	*Compressing both into one moment*
Multisensory feed	*Rapid eye/ear/body inputs*	*track dominant tone*	*tatramajjhattatā (balance)*	*Moralizing the flood; mixing doors*

T V5.14 — Beautiful Factors in Class

Purpose: name key sobhana supports, how they actually look, and fix common mislabels.

Factor	***Definition (short)***	***Classroom observable***	***Typical mislabel***	***Fix phrase***
sati	*Mindfulness that remembers/returns to object*	*Re-contact after each wobble*	*“Lifestyle mindfulness”*	*“Sati arose and returned to the object.”*
paññā	*Discernment that sees conditions*	*Specific, non-blaming statements*	*“Judgment”*	*“Name the conditions, not the sinner.”*
viriya	*Steady energy toward the aim*	*Restart after slip; consistent micro-acts*	*“Straining/willpower”*	*“Gentle, steady effort beats force.”*
saddhā	*Confident trust in wholesome means*	*Willingness to try clean steps*	*“Naive optimism”*	*“Confidence to test the next lawful step.”*
alobha	*Non-grasping*	*Willingness to let go of extra checks*	*“Lack of ambition”*	*“Release is skill, not apathy.”*

adosa	*Non-ill will / kindness tone*	*Soft voice; non-spiky phrasing*	*“People-pleasing”*	*“Kind speech without surrendering clarity.”*
hiri	*Conscience (self-respect)*	*Quiet correction without show*	*“Shame spiral”*	*“Dignity notices and adjusts.”*
ottappa	*Prudence regarding consequences*	*Pauses near risk; asks for check*	*“Fearfulness”*	*“Wise caution prevents errors.”*
tatramajjhattatā	*Balanced evenness*	*Stable posture; non-reactive face*	*“Indifference”*	*“Even, not numb.”*
karuṇā	*Compassion*	*Helps appropriately, no self-story*	*“Pity”*	*“Care for their pain, not your image.”*
muditā	*Sympathetic joy*	*Shares credit; smiles at others’ wins*	*“Flattery”*	*“Genuine gladness, no angle.”*

Answer Keys

- ***T/F, Fill-ins, Matching, Quick-Quiz:*** *Provided inline above.*
- ***Diagram:*** *Correct order and sample line required.*
- ***Short Answers & Scenario:*** *Rubric emphasizes lawful sequence, safe designation, and factor recruitment with one bounded concluding statement.*

House style intact: Pāli in italics, A4 landscape plates with labels outside and one overlay, micro-cases linked to doors/tones/factors. All doctrinal anchors trace to the internal sources cited above.

Ch. 9 — Writing Conclusions People Can Use

Orientation (why this matters)

Hot takes win clicks; ***bounded statements*** *train wisdom. In this chapter you'll turn class debates into one-page "teach boxes"—clear conclusions with* ***scope*** *(what range you're talking about),* ***conditions*** *(what makes it so), and a* ***classroom cue*** *(what we can see or do). We anchor each statement in paramattha (characteristic–function–manifestation–proximate cause), keep paññatti on the safe rail, and respect lawful sequences (e.g., bases →* ***contact*** *→* ***feeling*** *→ craving). This way, conclusions stop sounding like victory chants and start serving learning. (Fourfold defining device for dhammas; two-truths map; lawful link prompts.)*

Diagram Hook (what to draw/see; 1 compact caption)

Plate V5.15 "Teach Box Template (Scope → Conditions → Cue)."
Caption: "From claim to class-ready: name scope, name conditions, name what we can observe."

Doctrinal Core (precise Abhidhamma explanation)

- ***Stay on the ultimate rail.*** *Abhidhamma recognizes four paramattha realities—citta, cetasika, rūpa, nibbāna—defined via characteristic, function, manifestation, and proximate cause; conclusions should reference these, not reified "selves."*

- ***Keep paññatti safe.*** *Use designation (paññatti) for communication (e.g., "team," "Q4"), but test claims at the ultimate level; meanings are grasped later at the* ***mind-door*** *by way of concept.*

- ***Conditions, not magic.*** *When you write "because…," tie it to condition-modes your class knows (e.g.,* ***natural decisive support****;* ***conascence****). Use classroom-safe wording ("gives the necessary help").*

- ***Respect lawful order.*** *Don't leap links: "fields impinge" (bases→**contact**), "**feels** the blow" (**contact→feeling**), "**leans** for the pleasant" (feeling→craving). If you assert inevitability, show the conditions that make it so—or write it as a tendency.*

- ***Always end with a cue.*** *A conclusion should name one **observable** behavior that enacts or tests it in class (e.g., the note to catch **feeling** at the door, or the drill that recruits passaddhi).*

Modern hook (worked example)

Claim: "Right effort is willpower."

Bounded conclusion (teach box):

Scope. *For learners using the four right efforts (sammappadhāna) in study blocks.*

Conditions. *When viriya is supported by attention and investigation (decisive support; conascence).*

Cue. *"At minute 0:00, open the draft doc; at 0:25, mute pings; at 10:00, extend focus by 5 minutes." (Shows effort's four jobs in action.)*

Practice Section (guided drills; 8–12 mins)

1) From Claim to Card (5–6 min).

*Groups pick a resolved point from earlier chapters (e.g., "Eye doesn't know meanings"). Fill the **Teach Box**: Scope, Conditions, Cue. Ensure the ultimate rail appears at least once (door–object–viññāṇa, or a named factor). (Mind-door receives meaning by concept.)*

2) CFMP Snap (2–3 min).

*Add one CFMP line under your statement—e.g., for phassa: **char.** meeting; **func.** strikes the object; **manif.** touching; **prox. cause** six bases synchronized. (Any standard, accurate CFMP earns full credit.)*

3) Link Prompts (2–3 min).

Under your conclusion, add the tiny function whisper that keeps it lawful: "fields impinge," "feels the blow," "leans."

Assessment Pack

A) True/False (10)

1. *A usable conclusion names scope, conditions, and a classroom cue.* ***True.***

2. *Good Abhidhamma statements should avoid paramattha and stay on paññatti.* ***False.*** *Test on paramattha.*

3. *The CFMP device is a traditional way to define dhammas.* ***True.***

4. *Meaning is first known at the eye-door.* ***False.*** *Meaning becomes known at the* ***mind-door*** *as concept.*

5. *"Feeling always becomes craving" is lawful if no conditions are stated.* ***False.*** *Show conditions; otherwise it's overreach.*

6. *"Team missed Q4" is paññatti phrasing.* ***True.***

7. *A cue is optional; conclusions can be purely theoretical.* ***False.***

8. *"Fields impinge → feels → leans" summarizes lawful link prompts.* ***True.***

9. *"Natural decisive support" is a recognized condition-mode.* ***True.***

10. *The four ultimate realities include nibbāna.* ***True.***

Answer key: *T, F, T, F, F, T, F, T, T, T.*

B) Fill-in-the-Blanks (10)

Word bank: ***scope, conditions, cue, paramattha, paññatti, CFMP, mind-door, phassa, vedanā, pakatūpanissaya***

1. *A "teach box" must state _____, _____, and a _____. →* ***scope; conditions; cue***

2. *We test claims at the level of _____ realities.* → ***paramattha***

3. *Designations like "Q4" belong to _____.* → ***paññatti***

4. *The fourfold defining device is abbreviated _____.* → ***CFMP***

5. *Meaning is taken at the _____.* → ***mind-door***

6. *The meet of three is _____.* → ***phassa***

7. *Tone that follows contact is _____.* → ***vedanā***

8. *"Gives necessary help" points to _____ (natural decisive support).* → ***pakatūpanissaya***

9. *If you claim inevitability, you must state the _____ that compel it.* → ***conditions***

10. *Your conclusion's last line should name a class _____.* → ***cue***

Answer key: *as above.*

C) Matching (10)

Left

1. *Paramattha*

2. *Paññatti*

3. *CFMP*

4. *Phassa*

5. *Vedanā*

6. *Pakatūpanissaya*

7. “Fields impinge”

8. “Feels the blow”

9. “Leans for the pleasant”

10. Mind-door

Right

A. Concept designations for communication

B. Ultimate realities anchor testing

C. Characteristic–Function–Manifestation–Proximate cause

D. Contact (door + object + matching consciousness)

E. Feeling tone

F. Natural decisive support (condition-mode)

G. Bases → contact link prompt

H. Contact → feeling link prompt

I. Feeling → craving tendency prompt

J. Where meanings are taken by concept

Key: *1-B, 2-A, 3-C, 4-D, 5-E, 6-F, 7-G, 8-H, 9-I, 10-J.*

D) Label-the-Diagram (hub/rim) (1)

*On **V5.15 Teach Box Template**, label three stacked fields: **Scope** (who/when/which cittas or door), **Conditions** (name at least one condition-mode or lawful link), **Cue** (one observable action). Add a thin footer line “CFMP:” and complete one CFMP item for the main dhamma you referenced. (Labels outside; one overlay.)*

Rubric key: *All three fields filled + one accurate CFMP earns full credit.*

E) Short Answer (2)

1. *In 4–6 lines, rewrite “Pleasant always becomes craving” as a bounded statement with **scope**, **named condition(s)**, and a **cue** your class can do in 30 seconds. (Look for lawful link prompts.)*

2. *Give a one-paragraph "teach box" for "Eye doesn't know meanings," citing the **mind-door** step and ending with a **reading cue**.*

Keys (outline): *must include scope qualifiers, at least one condition-mode or lawful link, and a concrete, time-bound cue.*

F) Scenario Case (1)

"Inbox to stand-up." *You skim three emails, feel a pull to react, and must present in two minutes. Produce one teach box titled **"What I'll actually do now."***

- ***Scope:*** *which door(s)/moments you will work with.*

- ***Conditions:*** *name a condition-mode or the exact link you'll guard.*

- ***Cue:*** *two concrete behaviors you'll run (e.g., mute pings; 60-sec breath; write one non-reactive line).*
  (Assessed for rail-clean language, lawful order, and realism.)

G) Micro-Log (1) — 60–90 s template

*"**Scope:** (door/plane/time) ____. **Conditions:** (mode/link) ____. **Cue:** (observable) ____. **CFMP add-on:** (dhamma + one line) ____."*

H) Quick Quiz (5)

1. *Which rail tests the truth of your claim—paramattha or paññatti? → **Paramattha.***

2. *Write one lawful link prompt between bases and contact. → **"Fields impinge."***

3. *Name one condition-mode you can safely cite in class. → **Natural decisive support (pakatūpanissaya) / conascence**.*

4. *Where are meanings taken—sense-door or mind-door? → **Mind-door.***

5. *What belongs after contact in lawful order? → **Feeling (vedanā).***

Reflection Ticket (1)

*Pick one claim you hear often (work/family/class). Write a **teach box** (Scope → Conditions → Cue). Under it, add one CFMP line for the central dhamma you used.*

Takeaway Box

- ***Bounded beats broad.*** *State **scope**, name **conditions**, end with a **cue**.*

- ***Two-rails discipline.*** *Speak in paññatti when needed, **test** on paramattha.*

- ***Keep links lawful.*** *"Impinge → feel → lean." If you claim inevitability, prove it with conditions.*

Ch. 10 — Review & Bridge to Vol. 6 (Yamaka) & Vol. 7 (Paṭṭhāna)

Orientation (why this matters)

*We close our Kathāvatthu volume by cementing debate hygiene—clean terms on the paramattha rail, lawful sequences, and observable cues—and show how the next two volumes deepen precision. **Vol. 6 (Yamaka)** trains pair-testing ("X? Not-X?"—tight scope checks), while **Vol. 7 (Paṭṭhāna)** trains conditional literacy (the classic **24 conditions**) for "how this makes that happen." Both are canonical pillars of the Abhidhamma curriculum, alongside Kathāvatthu itself.*

Keep rails distinct: conventional speech (paññatti) for coordination, ultimate analysis (paramattha) for testing.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V5.21 "Bridge Map: Claim → Pair Test → Condition Check."

Caption: "State → test with a Yamaka pair → verify with one Paṭṭhāna condition."

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- ***Where we've arrived (Vol. 5):*** *A six-move method (state, define, fix lens, trace conditions, test edges, conclude). You now produce bounded, class-usable statements.*

- ***Why Yamaka next:*** *The Yamaka is a canonical Abhidhamma treatise; its chapters (e.g., **Citta-yamaka**) probe categories with tightly paired questions, famous for*

sharpening boundary sense—even down to moment analysis noted there.

- ***Why Paṭṭhāna next:*** *The* ***24 condition modes*** *(hetu, ārammaṇa, adhipati, anantara … avigata) are the backbone of "how" analysis; Paṭṭhāna is the treatise that expounds them in detail.*

- ***Rails reminder:*** *Suttas allow conventional talk; Abhidhamma tests ultimates—dhammas, their characteristics, functions, manifestations, and proximate causes. Keep this split explicit during debate.*

Practice Section (guided drills; 8–12 mins)

Classroom (6–8 mins)

1. ***Mini-colloquium (3 props).*** *In teams, rotate through three propositions (e.g., "Every pleasant feeling becomes craving," "Eye knows meanings," "All effort is willpower"). For each:*

    - ***Apply Kathāvatthu method*** *(our 6 moves).*

    - ***Add one Yamaka-style pair*** *(e.g., "Pleasant in all planes? Not-pleasant → not-craving?").*

    - ***Add one Paṭṭhāna check*** *(name a fitting condition, e.g.,* ***decisive support*** *upanissaya or* ***association*** *sampayutta).*

2. ***Rail call-outs.*** *For each team's conclusion, underline the conventional phrase(s) vs. the ultimate test line.*

Solo (2–4 mins)

3) ***Teach-box snap.*** *Write a one-liner with scope + one condition + a classroom cue; then note which Yamaka pair you'd use to stress-test it next session. (Teacher checks lawful order and condition naming.)*

Assessment Pack

A) True/False (10)

1. *Yamaka belongs to the Abhidhamma canonical set.* ***True.***

2. *Paṭṭhāna is the treatise on the 24 conditional relations.* ***True.***

3. *The 24 conditions include* ***hetu, ārammaṇa, adhipati****.* ***True.***

4. *In Abhidhamma testing, conventional (paññatti) terms are primary and ultimates are optional.* ***False.***

5. *The Citta-yamaka discusses sub-moments of arising/dissolution.* ***True.***

6. *Paṭṭhāna conditions are used to argue "why/how," not merely "what."* ***True.***

7. *"Eye knows meanings" is correct on the ultimate rail.* ***False*** *(meaning is mind-door work; keep rails).*

8. *Pair-testing helps catch scope errors ("always/never").* ***True.***

9. *The Abhidhamma prefers embellished discourse over literal analysis.* ***False.*** *(It is nippariyāya style.)*

10. *Using one named condition strengthens a bounded conclusion.* ***True.***

Answer key: *T, T, T, F, T, T, F, T, F, T.*

B) Fill-in-the-Blanks (10) — Word bank: Yamaka, Paṭṭhāna, hetu, ārammaṇa, upanissaya, anantara, paramattha, paññatti, Citta-yamaka, 24 conditions

1. *The treatise that details conditional relations is* ***_____****.* → ***Paṭṭhāna****.*

2. *The paired-question text is* ***_____****.* → ***Yamaka****.*

3. *Root condition is Pāli _____. → **hetu**.*

4. *Object condition is _____. → **ārammaṇa**.*

5. *Decisive support is _____. → **upanissaya**.*

6. *Proximity/contiguity is _____. → **anantara**.*

7. *The chapter that mentions sub-moments for consciousness is _____. → **Citta-yamaka**.*

8. *Abhidhamma tests on _____ realities. → **paramattha**.*

9. *Conventional communicators like "team" or "Q4" are _____. → **paññatti**.*

10. *The classic list we'll use next volume is the _____. → **24 conditions**.*

Answer key: *as filled.*

C) Matching (10)

Left

1. *Yamaka*

2. *Paṭṭhāna*

3. *hetu-paccaya*

4. *ārammaṇa-paccaya*

5. *anantara-paccaya*

6. *upanissaya-paccaya*

7. *Citta-yamaka*

8. *Kathāvatthu (this volume)*

9. *paramattha rail*

10. *paññatti rail*

Right

A. Pair-testing of categories

B. Conditional relations treatise

C. Root condition

D. Object condition

E. Proximity/contiguity condition

F. Decisive support condition

G. Chapter noted for sub-moment discussion

H. Debate hygiene & method

I. Ultimate-level testing

J. Conventional coordination

Key: *1-A, 2-B, 3-C, 4-D, 5-E, 6-F, 7-G, 8-H, 9-I, 10-J.*

D) Label-the-Diagram (hub/rim) (1)

*On **V5.21 Bridge Map**, label the three boxes (left→right): **Claim (bounded)** → **Pair Test (Yamaka style)** → **Condition Check (Paṭṭhāna mode)**. Add one example under each (≤6 words each).*

Key: *Correct order + one valid pair (X?/Not-X?) + one valid condition name (e.g., upanissaya).*

E) Short Answer (2)

1. *In 5–7 lines, show how you would pair-test "All pleasant feeling becomes craving," then name a single Paṭṭhāna condition you would check next.*

   Key: *Narrow scope via pair; cite **C2 feeling→craving** as tendency, not necessity; check a condition like upanissaya.*

2. *Explain (4–6 lines) how keeping paññatti vs. paramattha rails distinct protects clarity when drafting conclusions. Include one sentence frame for each rail.*

F) Scenario Case (1)

Mini-colloquium (10 mins). *Proposition: "Mindfulness is just attention."*

- *Run* ***Kathāvatthu 6-moves****.*

- *Add a* ***Yamaka pair****: "Attention without mindfulness? Mindfulness without attention?" (scope test).*

- *Add a* ***Paṭṭhāna*** *check: name one condition that commonly supports mindfulness in class (e.g., upanissaya via prior recollection).*

- *Conclude with a bounded, class-testable statement.*

Model points: *rails kept clean; pair exposes difference; one condition named correctly.*

G) Micro-Log (1 — 60–90s)

*"**Claim: __**. **Pair Test:** X?/Not-X? → verdict **__**. **Condition:** (name & why) **__**. **Cue:** observable we'll run **__**."*

H) Quick Quiz (5)

1. *Which book lists* ***24 conditions****? →* ***Paṭṭhāna.***

2. *Which canonical text we use for pair-testing? →* ***Yamaka.***

3. *Give one condition mode by name. → e.g.,* ***upanissaya/anantara/ārammaṇa****.*

4. *Which rail tests ultimates? →* ***Paramattha.***

5. *One sentence cue that is observable (any lawful). → (teacher-graded for observability)*

Takeaway Box

- ***From victory to clarity:*** *keep rails clean; conclude with scope + one named condition + cue.*

- ***Next layer A (Vol. 6):*** *sharpen with* ***pair-tests*** *(Yamaka).*

- ***Next layer B (Vol. 7):*** *explain with* ***24 conditions*** *(Paṭṭhāna).*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

1. ***V5.21 Bridge Map: Claim → Pair → Condition.*** *Overlay: "Test, then teach."*

2. ***V5.22 24-Condition Rosette (clean names only).*** *Purpose: quick recall for Vol. 7.*

3. ***V5.23 Pair-Testing Card (Y/N lanes).*** *Purpose: drill scope via X?/Not-X?.*

Tables

- ***T V5.19 Pair Toolkit.*** *Columns: Category | Pair prompt | What it falsifies | Next condition to check.*

- ***T V5.20 24 Conditions — First Five.*** *Columns: Pāli | English | One-line "because" | Sample classroom cue. (Seeded from hetu, ārammaṇa, adhipati, anantara, samanantara).*

T V5.19 — Pair Toolkit

Purpose: Yamaka-style prompts to flush out equivocation. Run the pair, name what it falsifies, then check a specific condition next.

Category	***Pair prompt (ask both ways)***	***What it falsifies***	***Next condition to check***
Wholesome state vs wholesome root	*"Are all wholesome states rooted in wholesome roots? Are all wholesome roots present in every wholesome state?"*	*Equating wholesome phenomena with their roots*	*hetu (root) + sampayutta (association)*
Intention vs desire	*"Is every intention desire? Is every desire intention?"*	*Swapping cetanā with chanda/taṇhā*	*adhipati (predominance by desire) + upanissaya (decisive support)*
Feeling vs emotion	*"Is every emotion a feeling? Is every feeling an emotion?"*	*Making vedanā a whole emotion package*	*sampayutta (co-arising set) + anantara (proximity)*
Eye-door vs meaning	*"Do all eye-door knowings take visible form? Do all visible forms occur at the eye-door?"*	*Smuggling ideas into sense-door*	*ārammaṇa (object) + indriya (faculty)*
Decision vs resolution	*"Is every decision resolution? Is every resolution a decision?"*	*Blurring cetanā and adhimokkha*	*aññamaññ a (mutuality) + sampayutta*
Object vs cause	*"Is every object a cause? Is every cause an object?"*	*Collapsing ārammaṇa into hetu*	*ārammaṇa + hetu*
Compassion vs kindness-tone	*"Is all compassion kindness? Is all kindness compassion?"*	*Confusing karuṇā with adosa*	*hetu (root profile) + upanissaya (view framing)*

Effort vs willpower	*“Is all effort willpower? Is all willpower effort?”*	*Calling viriya a strained ego-push*	*adhipati (by energy or desire) + magga (path factors)*
Memory vs perception-mark	*“Is every memory saññā? Is every saññā a memory?”*	*Treating recognition as recall store*	*āsevana (repetition) + upanissaya (study cues)*
Group vs person	*“Is a team one person? Is a person a team?”*	*Reifying samūha-paññatti as a single mind*	*ārammaṇa (concept as object) + aññamaññā (coordination)*
Policy vs controller	*“Is every policy a controller? Is every controller a policy?”*	*Turning concept into force*	*ārammaṇa + upanissaya*
Habit vs identity	*“Is every habit a personality? Is personality a habit?”*	*Essentializing grooves*	*āsevana + adhipati (cue predominance)*

T V5.20 — 24 Conditions: First Five

Seed set: hetu, ārammaṇa, adhipati, anantara, samanantara. Use one-line “because” and a concrete cue.

Pāli	***English***	***One-line “because”***	***Sample classroom cue***
hetu-paccaya	*Root condition*	*Because roots color the mind wholesome, unwholesome, or functional*	*“Name the active roots: is there lobha/dosa/moha or their opposites?”*
ārammaṇa-paccaya	*Object condition*	*Because the present object sustains and orients knowing*	*“Point to the object right now: sound, sight, touch, or idea?”*
adhipati-paccaya	*Predominance*	*Because a strong factor (aim, energy, mind, inquiry) steers the set*	*“Which one leads this minute: goal, energy, mind, or investigation?”*

anantara-paccaya	*Proximity*	*Because the just-past mind hands the baton to the next without gap*	*"Catch the next moment after the ping; what arises immediately?"*
samanantara-paccaya	*Contiguity*	*Because the specific immediate predecessor conditions this very successor*	*"Trace the exact handoff: seeing → labeling; don't skip the step."*

Coach pattern: start diagnosis with object and proximity; add predominance; then roots when ethics/heat show.

Answer Keys

- ***T/F, Fill-ins, Matching, Quick Quiz:*** *keys given inline.*

- ***Diagram/Short Answer/Scenario/Micro-log:*** *credit for correct rail use, one valid pair test, and at least one correctly named condition mode from the 24.*

House style intact: Pāli in italics; labels outside; one overlay per plate; figures A4 landscape PNG @300 dpi. This bridge equips you to enter Vol. 6 for paired precision and Vol. 7 for causal clarity.

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

- ***V5.15 Teach Box Template.*** *Three stacked fields: Scope / Conditions / Cue; footer "CFMP add-on." Overlay: "Write what we can test."*

- ***V5.16 Link Prompts Strip.*** *Thin timeline with micro-prompts under arrows: "fields impinge → feels the blow → leans for the pleasant."*

- ***V5.17 Two Rails Card.*** *Left: paramattha anchors; Right: safe paññatti frames; one-line reminder about mind-door meaning.*

Tables

- ***T V5.15 Claim → Teach Box Converter.*** *Columns: Raw claim | Scope options | Likely conditions | Legal cue examples | Final bounded line.*

Purpose: convert messy speech into a bounded teaching line with legal cues.

Raw claim	***Scope options (pick 1–2)***	***Likely conditions (2–3)***	***Legal cue examples (teacher talk)***	***Final bounded line***
“The phone made me distracted.”	*Truth: paramattha; Lens: āyatana (ear–sound), khandha (feeling)*	*ārammaṇa, anantara, adhipati (desire)*	*“Name the door… now the tone… pause one breath.”*	*Hearing occurred; pleasant vedanā arose; taṇhā pulled attention.*
“They caused my anger.”	*Truth: paramattha; Lens: khandha (feeling/formations)*	*ārammaṇa, sampayutta*	*“Say ‘unpleasant feeling arose,’ not ‘you made me angry.’”*	*Painful vedanā conditioned a dosa-lean; response is trainable.*
“Praise addicted me.”	*Truth: paramattha; Lens: khandha (feeling)*	*upanissaya, āsevana*	*“Check for steady chanda vs sticky taṇhā.”*	*Evidence fits steady chanda; watch repetition to prevent taṇhā.*
“Traffic made me anxious.”	*Truth: paramattha; Lens: āyatana (eye/mind), khandha*	*atthi (presence), ārammaṇa*	*“One object only; label restlessness once, then return.”*	*Unpleasant tone with uddhacca arose; not a thing called “anxiety.”*
“Scrolling just happens.”	*Truth: paramattha; Lens: dhātu (mind)*	*āsevana, upanissaya*	*“Break one: cue, timing, or gap.”*	*Pleasant tone → taṇhā reinforced by repetition; change cues and add gap.*

“The manager decided for us.”	*Truth: two-truths; Lens: khandha (formations)*	*aññamaññña, sampayutta*	*“Many moments resolved together, then acted.”*	*Decision emerged via adhimokkha + cetanā across minds; no single decider-dhamma.*
“Policy controls behavior.”	*Truth: two-truths; Lens: āyatana (mind-object)*	*ārammaṇa, upanissaya, nissaya*	*“Treat text as object support, not a controller.”*	*Policy served as object and decisive support; not an ultimate force.*
“My body demanded food.”	*Truth: paramattha; Lens: dhātu (tangible), khandha (feeling)*	*atthi, anantara*	*“Note pressure… note unpleasant… choose next step.”*	*Body sensation and painful vedanā conditioned cetanā to eat.*
“That student is lazy.”	*Truth: two-truths; Lens: āyatana + faculties*	*ārammaṇa, upanissaya, indriya (sati)*	*“Door→tone; recruit sati; redesign cue.”*	*Off-task fits door→tone→taṇhā with weak sati; train mindfulness and adjust cues.*
“I have a bad memory.”	*Truth: paramattha; Lens: khandha (perception)*	*āsevana, upanissaya*	*“Two reps now, one tonight.”*	*Under-rehearsed saññā marking; spaced practice strengthens recall.*

- ***T V5.16 CFMP Quick Reference.*** *Columns: Dhamma | Characteristic | Function | Manifestation | Proximate cause (mini).*

Purpose: mini CFMPs for high-frequency dhammas.

Dhamma	***Characteristic***	***Function***	***Manifestation***	***Proximate cause (mini)***
sati (mindfulness)	*Non-forgetfulness*	*Keeps object present*	*Returning without wobble*	*Stable object*
paññā (discernment)	*Penetrating seeing*	*Discloses conditions*	*Non-delusion statements*	*Wise attention*
viriya (energy)	*Exertion*	*Supports wholesome effort*	*Restart after slip*	*Confidence or goal*
saddhā (confidence)	*Trust*	*Clarifies aim*	*Willingness to try*	*Seeing benefits*
samādhi (collectedness)	*Unification*	*Holds mind on one object*	*Steady gaze/posture*	*Happiness or neutrality*
alobha (non-grasping)	*Let-go*	*Releases clinging*	*Ease with “enough”*	*Seeing danger in grasping*
adosa (non-ill will)	*Softness*	*Prevents harm*	*Warm tone*	*Seeing others kindly*
amoha (non-delusion)	*Clarity*	*Counters wrong view*	*Sober appraisal*	*Instruction/right view*
hiri (conscience)	*Self-respect*	*Guards against fault*	*Quiet correction*	*Self-regard*

ottappa (prudence)	*Moral caution*	*Avoids consequence*	*Asking for a check*	*Recall of outcomes*
cetanā (volition)	*Coordination*	*Organizes the act*	*“Do it now” impulse*	*The object to be done*
manasikāra (attention)	*Turning toward*	*Aims the mind*	*First contact*	*Object striking door*
vedanā (feeling)	*Taste of tone*	*Experiences hedonic value*	*Pleasant/neutral/painful*	*Contact*
saññā (perception)	*Marking*	*Recognizes by sign*	*“Ah, that”*	*Previous marking*
adhimokkha (resolution)	*Decision*	*Fixes on a choice*	*“Settled” sense*	*Considered option*
tatramajjhattatā (balance)	*Evenness*	*Keeps middle*	*Non-bias*	*Seeing both sides*
karuṇā (compassion)	*Trembling at others’ pain*	*Moves to relieve*	*Appropriate help*	*Seeing suffering*
muditā (sympathetic joy)	*Gladness at others’ gain*	*Prevents envy*	*Shared smiles/credit*	*Seeing others’ success*

T V5.17 Link & Condition Phrasebook. *Columns: Link | Prompt | Classroom "because…" (condition-mode) | Sample cue.*

Purpose: give a ready "because" for key links using Paṭṭhāna modes, plus a class cue.

Link	***Prompt***	***Classroom "because…" (condition-mode)***	***Sample cue***
phassa → vedanā	*"What tone followed this contact?"*	*"…because the object supported and the next moment followed in proximity (ārammaṇa, anantara)."*	*"Door, then tone in 3 seconds."*
vedanā → taṇhā (C2)	*"Did wanting lean on that tone?"*	*"…because strong pleasantness with decisive support pulled toward it (upanissaya, adhipati)."*	*"Pleasant… pause… check the lean."*
taṇhā → upādāna	*"Did it become gripping?"*	*"…because repetition and root strengthened holding (āsevana, hetu)."*	*"Spot justification speech."*
upādāna → bhava	*"Did the plan lock in?"*	*"…because predominance and decisive support organized action (adhipati, upanissaya)."*	*"Name the smallest lawful next step."*
bhava → jāti (C3)	*"Did the act 'birth' into speech or doing?"*	*"…because the prepared state handed straight to performance (anantara)."*	*"Add a one-breath speed bump."*
avijjā → saṅkhāra	*"Is this built on not-seeing?"*	*"…because wrong-view support filled the gap (natthi of right view, upanissaya)."*	*"Define terms; test both directions."*
saṅkhāra → viññāṇa (C1)	*"What did those preparations start?"*	*"…because a set-up mind handed the baton with a clear object (anantara, ārammaṇa)."*	*"Set one clean object or don't start."*

Sense object → door-consciousness	*"Which door knew what?"*	*"…because object met the right faculty with support (ārammaṇa, indriya, nissaya)."*	*"Point to the door first."*
Sense → mind-door handoff	*"When did meaning begin?"*	*"…because the sense moment ended and the idea arose in contiguity (samanantara)."*	*"Seeing first; thinking next."*
Habit loop	*"Why does it recur here?"*	*"…because repetition plus cue predominance shape the next moment (āsevana, adhipati)."*	*"Change the cue or the gap."*
Resolution → action	*"What carried choice into doing?"*	*"…because resolution predominated and associated factors executed (adhipati, sampayutta)."*	*"Say the next action aloud."*
Calm ↔ restlessness	*"What balanced the jitters?"*	*"…because one object and evenness countered scatter (nissaya, tatramajjhattatā)."*	*"One object only; name 'jumpiness' once."*

Source cues (margin)

- *A Comprehensive Manual of Abhidhamma (CMA): Intro (two truths), Ch. VIII (Paṭṭhāna overview, 24 conditions).*
- *DO pedagogy (four periods; don't skip vedanā), "illegal arrows" and bridges: internal series notes (Breaking the Wheel).*

Answer Keys

- ***T/F, Fill-ins, Matching, Quick Quiz:*** *keys provided inline after each section.*
- ***Label-the-Diagram:*** *All three fields present + one accurate CFMP line.*
- ***Short Answers / Scenario / Micro-Log:*** *credit awarded for correct rail placement, lawful link usage, explicit condition(s), and concrete cue(s).*

House style intact: A4 landscape plates; labels outside; one overlay; Pāli in italics. This chapter readies you for Vol. 6 (Yamaka): your bounded conclusions will pair naturally into "X? Not-X?" cards for clean, testable doctrine.

Global Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay per plate)

1. ***Plate V5.1*** *Debate Flow Map — Claim → Term Audit → Lens Fix → Condition Check → Edge Tests → Bounded Conclusion.*
   Purpose: Make the 6-move method visual and repeatable.

2. ***Plate V5.2*** *Two-Rails Guard (Paramattha vs. Paññatti) — with safe sentence frames.*
   Purpose: Prevent level-mixing in live debate.

3. ***Plate V5.3*** *Lens Selector — When to use khandha / āyatana / dhātu for a claim.*
   Purpose: Keep vantage consistent before arguing.

4. ***Plate V5.4*** *Time-Band & Vaṭṭa Checker — ① Past Cause / ② Present Effect / ③ Present Cause / ④ Future Effect; vaṭṭa badges.*
   Purpose: Stop mis-placement (e.g., calling ② a ③).

5. ***Plate V5.5*** *Condition Gate — Quick view of which* ***paccaya*** *are relevant to a claim (Vol. 7 preview).*
   Purpose: Tie doctrine to causal sufficiency.

6. ***Plate V5.6*** *Fallacy & Fix Board — icons for equivocation, level-mix, time-flip, vaṭṭa-swap, non-sequitur; with "repair line."*
   Purpose: Fast diagnostics during class.

7. ***Plate V5.7*** *Cooling Protocol — switch to designation, return to observables, pair-question timeout, re-state claim.*
   Purpose: Keep discussion safe and productive.

8. ***Plate V5.8*** *From Verdict to Teach-Box — template for publishing a bounded conclusion.*
   Purpose: Turn debates into curriculum assets.

Global Tables (with classroom purpose)

1. ***T V5.1*** *Term Audit Sheet — term | definition (ultimate) | near-neighbors | exclusion notes | classroom cue. Use: Prevent equivocation.*

2. ***T V5.2*** *Lens Placement Guide — claim type | best lens (khandha/āyatana/dhātu) | why | example. Use: Fix vantage before analysis.*

3. ***T V5.3*** *Band & Vaṭṭa Map — statement pattern | likely band (①–④) | vaṭṭa | common mis-reads | fix. Use: Stop time/vaṭṭa errors.*

4. ***T V5.4*** *Evidence Chain Builder — canon phrase | Abhidhamma category | condition(s) | observable. Use: Build showable support.*

5. ***T V5.5*** *Classic Controversies Pack I — proposition | key term(s) | likely error | minimal fix | sample conclusion.Use: Ready debates with answer keys.*

6. ***T V5.6*** *Classic Controversies Pack II — (advanced classroom set).*
   Use: Extension problems.

7. ***T V5.7*** *Fallacy → Fix — error name | how it shows up | repair script | example.*
   Use: Live troubleshooting.

8. ***T V5.8*** *Cooling Protocol Checklist — step | sentence frame | teacher note.*
   Use: De-escalation in practice.

9. ***T V5.9*** *Conclusion Template — scope | conditions | edge cases handled | cue sentence.Use: Publishable "teach box".*

10. ***T V5.10*** *Review Matrix — skill | item type | page link | remediation pointer.*
    Use: End-of-volume review planning.

T V5.1 — Term Audit Sheet

Use: Prevent equivocation. Anchor to ultimates, flag near-neighbors, state exclusions, give a quick cue.

term	***definition (ultimate)***	***near-neighbors***	***exclusion notes***	***classroom cue***
Intention	*cetanā: volition coordinating the act*	*chanda (desire-to-do), adhimokkha (resolution)*	*Not identical to "wanting" or "deciding"*	*"Say what cetanā will do in 5 words."*
Desire	*Either chanda (steady, task-aim) or taṇhā (sticky thirst)*	*cetanā (doing), viriya (energy)*	*Don't call all desire unwholesome*	*"Heat check: steady = chanda, sticky = taṇhā."*
Mindfulness	*sati: non-forgetfulness of the object*	*manasikāra (attention), samādhi (collectedness)*	*Not a lifestyle identity*	*"Door → object → note. That's sati."*
Attention	*manasikāra: turning toward object*	*sati, vicāra (sustained application)*	*It points; it doesn't hold*	*"What did attention point at first?"*
Focus	*samādhi: unification on one object*	*"willpower," viriya*	*Calm stability, not strain*	*"One object for 60 seconds."*
Emotion (bundle)	*Many cittas/cetasikas over time*	*vedanā (tone), saññā (mark), dosa (root)*	*"Emotion" isn't a single dhamma*	*"Name just the tone first."*
Habit	*āsevana (repetition), upanissaya (decisive support)*	*"personality," "fate"*	*Not an essence or identity*	*"Change cue or gap; watch the loop weaken."*

Decision	*adhimokkha (resolution) with cetanā*	*saññā, diṭṭhi (view)*	*Not a homunculus inside*	*“Resolution picked B; cetanā sends the mail.”*
Love	*mettā (goodwill) vs possessive lobha*	*“compassion” (karuṇā)*	*Possession ≠ mettā*	*“Listen for ownership words.”*
Memory	*saññā marking + conditions*	*“intelligence,” “self”*	*Poor recall ≠ bad self*	*“More reps = stronger saññā mark.”*

T V5.2 — Lens Placement Guide

Use: Fix vantage before analysis. Pick khandha/āyatana/dhātu for the claim type, say why, give an example.

claim type	***best lens (khandha/āyatana/dhātu)***	***why***	***example***
Sense-door confusion ("I saw the ringtone")	*Āyatana (door–object pairing)*	*Checks legal object for each door*	*Eye knows visible form; sound is ear-door.*
Blame story ("They made me angry")	*Khandha (vedanā + formations)*	*Centers tone then leaning, not persons*	*Unpleasant vedanā → dosa lean.*
Habit fatalism ("Scrolling just happens")	*Dhātu (mind elements; repetition)*	*Shows momentary build with āsevana*	*Cue → pleasant tone → taṇhā → repeat.*
Identity labels ("I'm a lazy student")	*Khandha (present aggregates)*	*Replaces essence talk with events*	*Eye-door novelty + low sati → off-task.*
Policy/role as force	*Āyatana (mind-object)*	*Concept acts as object/decisive support*	*Text as ārammaṇa + upanissaya.*
Body made me eat	*Dhātu (tangible + mind)*	*Split rūpa sensation from vedanā → cetanā*	*Pressure → unpleasant tone → intention.*
Praise "addiction"	*Khandha (feeling; check neighbors)*	*Disambiguates chanda vs taṇhā*	*Steady effort vs sticky check-loop.*
Decision dynamics	*Khandha (formations)*	*Names adhimokkha with cetanā*	*Resolution fixed; volition executed.*

T V5.3 — Band & Vaṭṭa Map

Use: Stop time/vaṭṭa errors. Map statement patterns to training band (①–④) and round; name mis-reads and the fix.

Bands: ① Ñāta (notice) ② Tīraṇa (discern) ③ Pahāna (abandon/restrain) ④ Paṭivedha (realize/verify)

statement pattern	***likely band (①–④)***	***vaṭṭa (kilesa / kamma / vipāka)***	***common mis-reads***	***fix***
“Unpleasant feeling at the ping.”	①	*Vipāka (result felt)*	*Calling tone a defilement*	*“Tone is result; next check the lean.”*
“Pleasant → wanting is forming.”	②	*Kilesa (incipient taṇhā)*	*Skipping tone straight to blame*	*“Name door→tone first; then lean.”*
“Pause one breath; don’t click.”	③	*Kamma (act restraint)*	*Treating restraint as suppression*	*“Small lawful step; no heroics.”*
“This cue keeps reigniting the loop.”	②	*Kamma + vipāka interplay*	*Fatalism about “my habit”*	*“It’s āsevana/upanissaya; change cue/gap.”*
“Ownership words show lobha, not mettā.”	②	*Kilesa diagnosis*	*Labeling person, not factor*	*“Name the factor; drop the ‘self’ story.”*
“I returned to the object each wobble.”	③→④ *(stabilizing)*	*Kamma toward path*	*Calling steadiness “boredom”*	*“That’s sati/samādhi doing their job.”*
“Result noted; next wise act only.”	④ *(verification)*	*Vipāka known*	*Fighting results as enemies*	*“Know results; act cleanly, don’t argue.”*

“Resolution fixed; volition executed.”	③	*Kamma channeling*	*Confusing deciding with craving*	*“Adhimokkha ≠ taṇhā. Heat check.”*
“Evenness held under praise/blame.”	④	*Cooling kilesa*	*Calling equanimity apathy*	*“Tatramajjhattatā: even, not numb.”*
“Painful knee; no aversion added.”	③→④	*Vipāka known, kilesa abandoned*	*Treating pain as failure*	*“Good: result known; no extra fuel.”*

T V5.4 — Evidence Chain Builder

Use: build showable support. Start from a canon phrase, tag the right Abhidhamma bucket, name the minimal conditions, and point to something you can actually observe.

Canon phrase	***Abhidhamma category***	***Condition(s) to name***	***Observable (class/lab)***
Phassa paccayā vedanā	*Cetasika: vedanā*	*Ārammaṇa, anantara*	*Student labels tone within 3 s after contact.*
Vedanā paccayā taṇhā	*Cetasika: taṇhā*	*Upanissaya, adhipati (by desire)*	*Micro-lean toward object; "just one more" talk.*
Taṇhā paccayā upādāna	*Cetasika: clinging set*	*Āsevana, hetu (lobha)*	*Justification speech; tab stays open despite intention to stop.*
Upādāna paccayā bhavo	*Kamma processes (formations)*	*Adhipati, upanissaya*	*Calendar/task switch gets locked in.*
Bhavo paccayā jāti	*Speech/body act "born"*	*Anantara, samanantara*	*Words leave mouth; click happens.*
Avijjā paccayā saṅkhārā	*Unwholesome volitions under moha*	*Lack of right-view (natthi), wrong-view upanissaya*	*Vague terms, skipped definitions, confident nonsense.*
Saṅkhāra paccayā viññāṇa	*Citta stream start-up*	*Ārammaṇa, anantara*	*Clean "start" on single object; fewer false starts.*
Hetu-paccaya	*Roots color the mind*	*Hetu profile*	*Warmth/softness under adosa vs spike under dosa.*

Ārammaṇa-paccaya	*Object supports knowing*	*Object salience*	*Eyes pulled to high-contrast slide; ear to ping.*
Adhipati-paccaya	*Predominance steers set*	*Predominance by aim/energy*	*Student follows declared goal through noise.*
Āsevana-paccaya	*Repetition grooves*	*Repetition strength*	*Autopilot thumb-scroll after cue.*
Indriya-paccaya	*Faculties condition*	*Mindfulness/energy faculty*	*Return to object after wobble without drama.*

T V5.5 — Classic Controversies Pack I

Use: ready debates with answer keys. Run these in pairs, but keep the fix minimal and testable.

Proposition	***Key term(s)***	***Likely error***	***Minimal fix***	***Sample conclusion (answer key)***
“The phone made me distracted.”	*phassa, vedanā, taṇhā*	*External-cause reification*	*Door→tone→lean*	*Hearing occurred; pleasant vedanā arose; taṇhā pulled attention.*
“They caused my anger.”	*vedanā, dosa*	*Person-blame; identity coloring*	*Tone first, not “they”*	*Painful vedanā conditioned a dosa lean; response is trainable.*
“Praise addicted me.”	*chanda/taṇhā*	*Near-neighbor swap*	*Heat check*	*Pattern shows steady chanda, not sticky taṇhā; watch āsevana.*
“Traffic made me anxious.”	*uddhacca, vedanā*	*Reifying “anxiety”*	*Name factor + one object*	*Unpleasant tone with uddhacca; return to single object.*
“Scrolling just happens.”	*āsevana, upanissaya*	*Fatalism; identity story*	*Cue + gap edit*	*Pleasant tone → taṇhā reinforced by āsevana; change cues and add gap.*
“The manager decided for us.”	*adhimokkha, cetanā*	*Single-agent myth*	*Many moments, many minds*	*Decision emerged via adhimokkha + cetanā across several minds.*
“Policy controls behavior.”	*ārammaṇa, upanissaya*	*Concept as force*	*Treat text as object*	*The memo served as object and decisive*

				support; not a controller-dhamma.
“My body demanded food.”	*rūpa, vedanā, cetanā*	*Homunculus story*	*Split sensation/feeling/act*	*Pressure and unpleasant vedanā conditioned cetanā to eat.*
“That student is lazy.”	*sati, taṇhā*	*Moral essence*	*Door→tone; recruit sati*	*Eye-novelty with pleasant tone and weak sati led off-task; train sati, adjust cues.*
“I have a bad memory.”	*saññā, āsevana*	*Essentialism*	*Rehearsal fix*	*Under-rehearsed saññā; spaced practice strengthens recall.*

Answer key lives in “Sample conclusion”; grading rubric = “Likely error” + “Minimal fix.”

T V5.6 — Classic Controversies Pack II (advanced set)

Use: extension problems. Subtle pair-tests to nuke sloppy thinking without nuking students.

Proposition (advanced)	***Pair prompt to run (both ways)***	***Hidden snag***	***Bounded conclusion (answer key)***
“All wholesome states have wholesome roots, and vice-versa.”	*“Are all wholesome states rooted in wholesome roots? Are all wholesome roots present in every wholesome state?”*	*One-way implication error*	*Wholesome states are rooted in wholesome roots, but roots as abstract categories aren’t “present” as separate items in every listing. Test by hetu + sampayutta.*
“Mindfulness is attention.”	*“Is all sati manasikāra? Is all manasikāra sati?”*	*Near-neighbor swap*	*Manasikāra points; sati remembers/returns. They often co-arise but are not identical.*
“Compassion is always pleasant.”	*“Is all karuṇā pleasant vedanā? Is all pleasant vedanā compassion?”*	*Hedonic confusion*	*Karuṇā may occur with any tone; pleasant feeling isn’t evidence of compassion.*
“Equanimity is indifference.”	*“Is all tatramajjhattatā indifference? Is all indifference equanimity?”*	*Value smear*	*Equanimity is balanced evenness with clarity, not numbness.*
“Samādhi requires suppressing thought.”	*“Is collectedness absence of thought? Is absence of thought collectedness?”*	*Over-reduction*	*Samādhi is unification on one object; thought can arise without breaking it if not scattered.*
“Policy caused the change.”	*“Is every object a cause? Is every cause an object?”*	*Object→cause collapse*	*The policy served as ārammaṇa/upanissaya; causation is via conditions, not a single “policy-force.”*

“Memory lives in the self.”	*“Is memory a self? Is self memory?”*	*Category error*	*Recognition = saññā with conditions; no owner found in aggregates.*
“Vipāka can be prevented by effort.”	*“Can effort stop results? Are results effort?”*	*Round confusion (vaṭṭa)*	*Vipāka is known, not prevented; effort restrains kamma and abandons kilesa.*
“Compulsion proves motivation.”	*“Is compulsion effort? Is effort compulsion?”*	*Viriya vs taṇhā heat*	*Steady viriya ≠ driven taṇhā; check adhipati source.*
“Seeing ideas with the eye.”	*“Do eye-door knowings take concepts? Do concepts occur at eye-door?”*	*Door–object illegality*	*Eye takes visible form; ideas are mind-door dhammas, often in the next moment.*

T V5.7 — Fallacy → Fix

Use: live troubleshooting.

Error name	***How it shows up (claim)***	***Repair script (teacher)***	***Example (before → after)***
External-cause reification	*“The phone made me distracted.”*	*“Name door → tone → lean; objects don’t force minds.”*	*“The phone made me…” → “Hearing occurred; pleasant vedanā; taṇhā pulled.”*
Person-blame	*“They caused my anger.”*	*“Tone first, not ‘they.’”*	*“You made me angry.” → “Unpleasant vedanā with dosa-lean arose.”*
Near-neighbor swap	*“My motivation is craving.” (actually steady chanda)*	*“Heat check: steady aim vs sticky pull.”*	*“Craving made me study.” → “Chanda supported study; no taṇhā heat.”*
Door–meaning merge	*“I saw the ringtone.”*	*“Eye knows visible form; sound is ear-door; idea is mind-door.”*	*“Saw the ringtone.” → “Heard a tone, then thought ‘ringtone.’”*
Identity essentialism	*“I’m a lazy person.”*	*“Drop identity; map door → tone → factor.”*	*“I’m lazy.” → “Eye-novelty + pleasant tone + weak sati led off-task.”*
Object→cause collapse	*“Policy controls behavior.”*	*“Treat text as object/decisive support, not a force.”*	*“Policy made us.” → “Memo served as ārammaṇa/upanissaya.”*
Round confusion	*“Pain is a defilement.”*	*“Vipāka is known, not abandoned.”*	*“Knee pain is bad mind.” → “Painful vedanā known; no dosa added.”*

Quantifier flip (Yamaka)	*"All wholesome states have wholesome roots, and all wholesome roots are in every wholesome state."*	*"Test both ways; don't invert."*	*"Roots = states." → "States are rooted; roots aren't 'present' as separate items."*
Post-hoc glue	*"I felt bad, so the email caused my failure."*	*"Proximity isn't sole cause; name conditions."*	*"Email caused failure." → "Unreadiness + upanissaya + timing gap."*
Moralizing vagueness	*"He lacked willpower."*	*"Name viriya/adhimokkha conditions, not virtues."*	*"No willpower." → "Weak viriya under no clear goal; set aim, tiny step."*

T V5.8 — Cooling Protocol Checklist

Use: de-escalation in practice.

Step	***Sentence frame***	***Teacher note***
1. Door label	*“Name the door only: seeing / hearing / body.”*	*Grounds analysis before meaning.*
2. Tone in 3 s	*“Now label tone: pleasant / unpleasant / neutral.”*	*Inserts awareness at the C2 hinge.*
3. One-breath gap	*“One breath before the next move.”*	*Creates a break in anantara.*
4. Bare-feeling phrasing	*“Say ‘unpleasant feeling arose,’ not ‘you upset me.’”*	*Drops blame story; cools dosa.*
5. Handoff callout	*“Seeing first; thinking next at mind-door.”*	*Keeps sense→mind sequence legal.*
6. Aim check	*“What wholesome aim is active here?”*	*Recruits saddhā/paññā to dilute craving.*
7. Smallest lawful act	*“State the smallest next action aloud.”*	*Shifts adhipati to adhimokkha.*
8. Cue redesign	*“Mute one non-essential notification for this block.”*	*Weakens upanissaya/āsevana.*
9. Evidence line	*“What exactly did you see/hear?”*	*Replaces view with data.*
10. Posture reset	*“Unclench jaw; drop shoulders; breathe low.”*	*Supports tatramajjhattatā.*
11. Quick review	*“Result noted; no extra fuel.”*	*Knows vipāka without adding kilesa.*

T V5.9 — Conclusion Template

Use: publishable "teach box." Pick scope, name conditions, cover edge cases, finish with one cue line.

Scope (truth + lens)	***Conditions (2–3)***	***Edge cases handled***	***Cue sentence (final bounded line)***
Paramattha; āyatana (ear–sound) for "phone distraction"	*Ārammaṇa, anantara, adhipati (desire)*	*Distinguish chanda vs taṇhā*	*"Hearing occurred; pleasant vedanā arose; taṇhā pulled attention."*
Paramattha; khandha (feeling/formations) for "anger"	*Ārammaṇa, sampayutta*	*Pain without dosa; response optional*	*"Painful vedanā conditioned a dosa-lean; restraint is trainable."*
Two-truths; khandha (formations) for "decision"	*Aññamaññña, sampayutta*	*Group decision myths*	*"Adhimokkha with cetanā across minds converged on B."*
Two-truths; āyatana (mind-object) for "policy"	*Ārammaṇa, upanissaya, nissaya*	*Concept ≠ controller*	*"The memo served as object and decisive support for the change."*
Paramattha; dhātu (tangible + mind) for "body demanded food"	*Atthi, anantara*	*Sensation vs story*	*"Pressure and unpleasant vedanā conditioned cetanā to eat."*
Paramattha; khandha (perception) for "bad memory"	*Āsevana, upanissaya*	*Recognition vs storage myth*	*"Under-rehearsed saññā; spaced practice strengthens the mark."*
Paramattha; present-arc DO for "praise addiction"	*Upanissaya, āsevana*	*Chanda vs taṇhā*	*"Pleasant tone arose; evidence favors chanda over taṇhā; watch repetition."*

Paramattha; faculties for "off-task student"	*Ārammaṇa, indriya (sati)*	*Novelty bias vs laziness label*	*"Eye-novelty with weak sati led off-task; train sati, adjust cues."*

T V5.10 — Review Matrix

Use: end-of-volume review planning.

Skill	***Item type***	***Page link***	***Remediation pointer***
Door→Tone in 3 s	*T/F + Fill-in*	*Vol.5 §T V5.13*	*Revisit T V5.13, T V5.12 steps 1–3*
Near-neighbor audit (cetanā/chanda/taṇhā)	*Matching*	*Vol.5 §T V5.1*	*Revisit T V5.1, T V5.7 pairs*
Two-truths phrasing	*Short answer*	*Vol.5 §T V5.2*	*Revisit T V5.2, T V5.7.2*
Door vs meaning legality	*Label-the-diagram*	*Vol.5 §T V5.8*	*Revisit T V5.8, T V5.13*
C2 interception (vedanā→taṇhā)	*Scenario case*	*Vol.5 §T V5.12*	*Revisit T V5.12, T V5.17 link cues*
Predominance check (adhipati)	*T/F*	*Vol.5 §T V5.20*	*Revisit T V5.20, T V5.16 (viriya/adhimokkha)*
Evidence chain writing	*Fill-in*	*Vol.5 §T V5.4*	*Revisit T V5.4, T V5.9 templates*
Fallacy diagnosis	*Matching*	*Vol.5 §T V5.7*	*Revisit T V5.7, T V5.6 matrices*
Rounds & duties mapping	*T/F + Short answer*	*Vol.5 §T V5.7.3*	*Revisit T V5.7.3, Band & Vaṭṭa Map*
Habit loop edit	*Scenario case*	*Vol.5 §T V5.5*	*Revisit T V5.5, T V5.12 steps 7–8*

Resolution vs action	*Fill-in*	*Vol.5 §T V5.17*	*Revisit T V5.16 (adhimokkha/cetanā), T V5.17*
Faculty balance (tatramajjhattatā)	*Short answer*	*Vol.5 §T V5.14*	*Revisit T V5.14, T V5.12 step 10*

Assessment Model (per chapter; series-standard)

- ***Pack:*** *10 T/F, 10 Fill-in, 10 Matching, **+** 1 Label-the-Diagram, 2 Short Answer, 1 Scenario Case (debate), 1 Micro-log (60–90 s reflection), 5-item Quick Quiz.*

- ***Difficulty:*** *Basic recall → applied mapping → live repair of a flawed claim.*

- ***Keys:*** *Provided after each chapter; include brief rationales.*

Pedagogical Spine (how Vol. 5 advances the series)

- ***Back-links:*** *Uses Vol. 2–3 lens agility and triad literacy as the **ground** for terms and examples; uses Vol. 4's **designation safety** to keep debates de-personalized.*

- ***Forward-links:*** *Prepares learners for Vol. 6 **pair-questions** (are all X Y? are all Y X?) and Vol. 7 **conditional relations** (which paccaya actually make the claim work).*

- ***Outcome:*** *A classroom that can investigate claims **precisely**, **calmly**, and **productively**—and turn conclusions into reusable **teach boxes**.*

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
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